

# The Expositor

and Current Anecdotes

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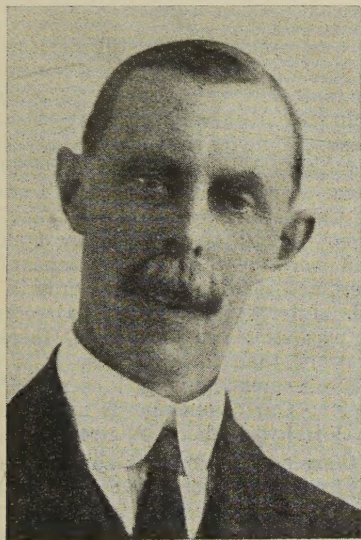
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## Setting the Mob to Music

REV. F. W. BOREHAM



Rev. Frank W. Boreham  
Victoria, Australia

### I

I remember sitting one evening under a huge hawthorn hedge near the Mosgiel manse, revolving a peculiar problem. I had that morning invested a considerable proportion of my hoarded savings in a handsome set of the poets. After tea I had proudly examined my purchases. And then, as I sauntered about the fields in the sunset, a question had persistently presented itself to my excited brain. How had such a wealth of poetry crept into this prosaic old world of ours? Taking it in its ordinary work-a-day mood, it's a dusty old place. It seems too humdrum, too commonplace, too matter-of-fact for music or art or poesy. And yet, see what oceans of poetry the world contains! Every civilization yet discovered possesses its poetry and crowns its poets; and the uncivilized people, Macaulay says, are more poetical still.

Differing in every other respect, the sages and the savages are alike in their passion for poetry. In imaginative conception and rhythmical expression, the Maori and the Mohawk are at one with the sweetest singers and the greatest scholars of the older world. Earth is thrilling with music. Humanity is essentially poetical. How does such a state of things come about?

The years have solved my problem. I have come to see that the earth is the creation of a Poet's hand. Smaller poets see beauty in mountains and mosses: *He* was moved to poetry by the vision of the most unromantic things. He could even set the mob to music!

Nobody else ever fell in love with the multitude—the pushing, jostling, struggling rabble. Since our little race began, men have lost their heads over all sorts of things—women, children, dogs, horses—but there is no record of a man cherishing tenderness for a crowd. We like to *see* a crowd. We go to fairs, processions, boatraces and the like, not to witness the event that has drawn the people together, but to see the people who have been drawn together by the event. We enjoy watching the antics of a crowd, just as we enjoy watching the antics of any other unwieldy and ungainly beast. The ponderous creature appeals to our curiosity, but it never awakens our sentiments, stirs our affection or evokes our courtesy.

One reason is that a crowd is such an ephemeral affair. Generally speaking, the larger creatures are the long-lived creatures, whilst the tiny organisms that you can only inspect with the aid of a microscope pass from generation to generation in the course of an hour or two. A crowd is the exception. A crowd is immense in its bulk, yet its life is measured only by moments. It rushes into being, and, in a trice, it vanishes again; and, once it has vanished, *that* crowd is no more.

### II

But one day a Poet—a Divine Poet—looked upon the mob. He saw the multitude: He was



impressed and inspired: and straightway He likened the people to a flock of shepherdless sheep and to a field of golden corn! *When He saw the multitude, He was moved with compassion, because they were as sheep having no shepherd. And He said, The harvest truly is plenteous, but the laborers are few.* It is one of the loveliest records that even the New Testament contains. I know now where all the poetry came from.

He looked upon a mob—the most prosaic of all prosaic things—and to Him it was a *pastoral* idyll. To His poetic eye the pushing, struggling mob was a group of white sheep on a green and graceful hillside.

He looked upon a mob—the most commonplace of all commonplace things—and to him it was an *agricultural* idyll. To his poetic eyes the unromantic mob was a field of corn, flecked with scarlet poppies, over which the shadows of the clouds were scudding.

He looked upon a mob—the most humdrum of all humdrum things—and to him it was a *commercial* idyll. To his poetic eyes the mob became flocks and fields. In flocks and fields an Eastern told his wealth. Flocks and fields were an Oriental's gold and silver. In the mob he saw flocks and fields—his flocks and his fields—and it was to him a splendid vision of his own abounding affluence.

### III

Everything sordid would suddenly drop from human life if we could see the world with such eyes. It is not impossible. One of the loveliest stories I know is a story that Dr. Thomas Guthrie tells of Dr. Chalmers. In his thirty-fifth year, Guthrie left his delightful parish down in Forfarshire to labor among the slums of Edinburgh. Soon after his arrival in the city he caught himself, one gloomy afternoon, standing on the George the Fourth Bridge, looking down on the squalor and filth and misery of the Cowgate. "The streets," he says, "were a puddle; the heavy air, loaded with smoke, was thick and murky; the toppling chimneys and battered roofs below me were fit emblems of the fortunes of most of their tenants. Of these, some were lying over the sills of windows—windows that were innocent of glass or whose broken panes were stuffed with old hats and dirty rags. Others, coarse-looking women, with untidy children in their arms, stood in groups about the corners. Some were uplifting their voices in empty laughter; some were chaffing passers-by; some were screaming each other down in a drunken brawl, or standing, sullen and silent, with hunger and ill-usage in their saddened looks." Everything was foul, loathsome, revolting. Guthrie felt homesick for his old parish, its decent peasants, and the grand blue sea rolling its lines of snowy breakers on the shore. All at once a hand was laid on his shoulder. Turning, he found himself confronting the leonine head and finely-chiseled face of Dr. Chalmers. The old doctor knew of the task that the younger man had undertaken, and guessed the thoughts that were surging in his heart. Clapping him on the shoulder, he exclaimed:

"A beautiful field, sir; a very fine field of operation!"

A *field!* A beautiful *field!* A very fine *field!* Guthrie had never thought of it in that light. His eyes were opened. The scene before him was completely changed. He saw the mob as Chalmers saw it; he saw it as his Lord saw it.

The mob was a *flock* that somebody must shepherd!

The mob was a *field* that somebody must reap!

The mob was a treasure that somebody must gather!

And from that hour Guthrie ministered to the mob in those Edinburgh slums with new eyes and tender heart and with the most phenomenal success.

It was my privilege last night to address a party of young missionaries on the eve of their embarkation. And, with all this about the *flock* and the *field* and the *treasure* in my mind, I congratulated them on having come to see the multitude as Jesus saw it.

### IV

And I congratulated them still more on having come to feel as Jesus felt. For, when he looked upon the multitude, he was filled with *compassion*. His shepherdly heart went out to these shepherdless sheep—the mob—as a motherly heart goes out to a mitherless bairn. And he had *compassion* upon them. It is a gem of a word. "I have been studying the word *compassion*," said Dr. Len G. Broughton. "It is one of the deepest and most significant words in the New Testament, one of the richest and most expressive words in all our language. Literally, it means: 'to move toward with an outstretched hand.' It is, therefore, a stronger word than love, because it is love in action, love expressing itself in service." That is the point: *Our* compassion is usually a vaporous sentiment: *His* was a hand outstretched.

Everything depends on our ability to feel. *I* we felt as he felt, we should do as he did. He had *compassion*: in that fact lay the secret of his service and his sacrifice. Some students and nurses were gathered one day in the ward of a great French hospital. At the far end of the ward lay a fine boy dying of cancer—cancer between the eyes. It was before the age of anaesthetics and little or nothing could be done to alleviate his anguish. By the bedside of the boy sat a stately old man, holding with one hand the two small ones of the suffering child, whilst, with the other hand, he caressingly smoothed back his hair. "Ah, *je souffre tout!*" moaned the boy; and the old man, listening to every sigh, promised to devise some relief. He rose to go, but, before leaving the sufferer, he bent down, and, brushing back the curls, kissed him affectionately on the forehead. The white-haired doctor was the renowned Nelaton, the greatest surgeon of his time! And, as they watched the old man's reverent tenderness, those students and nurses at the other end of the ward detected the secret of his great success. *He felt!* And because he felt so deeply

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# "The Fight for Peace as a Britisher Sees It"

F. W. NORWOOD



**Dr. Frederick W. Norwood**  
Pastor of City Temple, London

I am to speak to you tonight upon the subject of greatest practical importance in the world today, the Fight for World Peace. I especially said in the title of the address "as a Britisher sees it." It seems to me there is a particular point of view from which a Briton should see that struggle. I have spent the last two or three weeks in the United States and one becomes very conscious there that there is altogether a different attitude towards world peace than what obtains in old Europe. America is a very favored country. No shadow of war seems to hang over it, especially in the United States. The people there seem to think of war as an adventure in which they engaged once but in which they are determined not to engage again. They seem to feel they are remote from the place of danger. They have a great belt of blue water three thousand miles wide on the eastern side and even wider on the western side. They are prosperous, hopeful, and aloof. I know it is not quite the same thing in Canada, for you still cherish your association with the old Empire and you still feel you are largely bound up in her destiny.

I myself am an overseas Briton and have lived all my life, except the last nine years, in the most peaceful land in the world, a land where conflict never took place, a land given as a free gift to the British Empire, which had not to be conquered by military means, not even against an aboriginal race, and I lived there scarce conscious of what

the impingement of nation against nation meant. But when the tocsin rang out in 1914 it seemed the soul of Australia was disturbed. Men trooped to the colors. I was minister of a little church and had a Bible Class of 110 young men. In a few short months I had only nine left, they had all gone to the front. In course of time I followed them. I went not as chaplain but by some good fortune was able to go into the army without any rank but with every facility for getting close to the boys and living with them. I was free from all military routine, I was under no one's authority, the staff hardly knew I was on the earth, the boys did not need to salute me. I took whatever fortune brought and for nearly two years I lived with plain John Smith and Tom Brown from Australia.

I tried to find out what war meant to men. All I can say is that I came out of it with a flaming hate of it, a hate that has grown more intense with every day that has passed since. I felt then that for everyone who had been spared from that great crisis, there was only one course to which one could devote one's strength and that was the cause of peace.

Some months ago when at Geneva it was proposed to receive Germany on the Council of the League, by some strange set of happenings into which it is not worthwhile to inquire just now, the entry into the Council was frustrated—frustrated by the action of a nation which until that moment had not loomed large in the minds of the people, but now it loomed up like a portent, and this thing was done.

I was sitting in a large room when one man said, "This cause of peace will never win until someone sacrifices himself for it." He was speaking in political terms. When he was gone, I said to a friend of mine, "You know what he said about politics is equally true of the Church. Someone must take Peace upon his heart in the Church. The Church has not yet taken its place in the world as the protagonist of peace. I know she has a sentimental abhorrence of war. But not yet does the world recognize that the Church is the one institution above all others that has a world point of view and can bring peace." My friend said, "You feel so strongly about it, why don't you do it yourself? You hold a significant pastorate, why don't you take the step?" A little while after that there was held in the Westminster Hall a significant meeting. At this meeting was the Archbishop of Canterbury, who presided. The other speakers were the Bishop of Manchester, Dr. Maxwell Garnett, Secretary of the League of Nations Union and myself. There were far more people turned away than could be admitted. The other speakers spoke about the world's need of the Church. I was the fifth



speaker. It was twenty minutes to ten when they asked me to speak. My theme was "The Church's Reply." I remember I said nobody could speak for the Church in the same sense the Prime Minister could speak for his cabinet. The Archbishop, while he was revered among free churchmen as amongst his own people, had no power to direct them. I complimented the Bishop of Manchester upon his able speech, but asked if he spoke for the bench of bishops. Dr. Garnett had no means of organizing laymen and making their opinions valid. Nobody could speak for the Church, for the Church speaks with many and with confused tongues. I referred to the movement of Church Union which is prominent in England today. I said it was held up just now upon the question of apostolic succession which is very interesting, but to the man on the street, it seemed to have no more to do with industrial or international peace than had the domestic policies of the inhabitants of Mars. I finally challenged the Archbishop as head of the great Anglican Church, and said that if he would give the lead in a movement directed to industrial and international peace, the Non-Conformists would follow that lead without conscientious scruples of any kind. I could not speak for the Church of today but I could speak for the Church of tomorrow. It would not fear God any less than did the Church of today, it would not be any less interested in the world beyond than it is today, but it would be vehemently interested in precisely the two things before that meeting, industrial and international peace, and it would feel in its very soul that Christianity had to prove itself there. I asked them to consider my address as bearing tomorrow's date and not today's.

I did not know the challenge would so soon come back to my own feet. Here I am for the next nine months at least, to speak incessantly on this theme, I am condemned to leave the pulpit I love so much, condemned to leave my home and my kin. I do not know of any other thing in the world that would induce me to do that except it were to do something dynamic and constructive in relation to world peace.

Not long ago I was travelling in a train in England. In my compartment were two other men, one wearing clerical garb. We began a discussion on literary subjects, from that to politics when the weather grew cloudy, and finally the question of war came up. The minister, to my surprise, said all this talk of peace was sheer nonsense, war always had been and always would be, man was a fighting animal. Besides that it served good purposes. I said, "You will pardon me but I see you are a clergyman. It rather surprises me to hear you express sentiments of that kind. I wonder how you reconcile them with your faith in Jesus Christ." He looked at me hard and immediately decided I was a Bolshevik. He immediately began a debate directed at my conversion or extermination. We had a fine argument for a long time. I was wanting to see how his mind worked and it was very interesting. You know how it is in an argument like that, you

can drift an awful way. I am afraid I drifted very far from my actual views. At length he said, "You said you came from Australia. There is an Australian clergyman in the next compartment, I will bring him in." Before I could stop him he had gone to produce this clergyman. I shivered all down my spine. I was afraid I should know him and then I would have to explain why the minister of the City Temple was arguing like a Bolshevik. The Australian said to me, "What are you doing over here?" I said, "I am living here." I thought that would do. Not for him. He said, "In business?" "Yes." "Where?" "In Holborn." "In what line of business are you?" "It is connected with fishing." "In business for yourself?" "No, it is my father's business." He looked me up and down. "Governor still active then?" "My father is more active than I am. I am just doing what I can to help him." To my intense relief the train rolled into the station and I went on my way.

Ladies and gentlemen, if it is not the Father's business, can you tell me what is? If I had to believe there was no way out of humanity's struggles except that now and again nations should fling themselves at each other in fratricidal strife, I could not believe there was a Father at all. If there was such a God I could not worship him, I would hate him. He might damn me but he could not make me love him. If God be the Father of men; then there must be some better way than that by which great human questions can be settled.

When men say to me like that man said, "Man is a fighting animal," I say, grant it. Man has not changed much. We have changed our habits but not our natures. But I do not admit that war remains the same. It grows worse and worse. There was a time when in a conflict men stood foot to foot, eye to eye, struggled one with the other. Then came a day when someone invented some other weapon such as a bow and arrow. It seemed a horrible thing at first but they all copied it? And so they went on through the centuries increasing their weapons. War as a science is like any other science, only in its infancy. It has become now a matter of machinery. A few highly placed officers may have opportunity to develop their personality, but the men in the ranks are only known by numbers. The machines get deadlier and deadlier. Deadly as they were in the last struggle, in some future struggle they would seem like playthings.

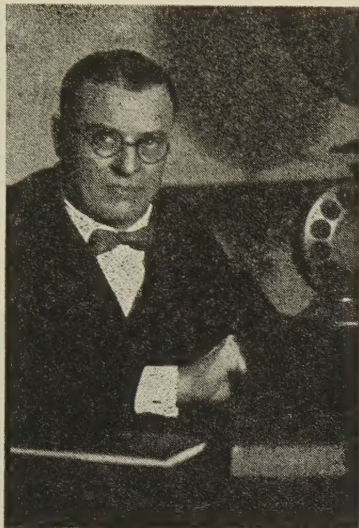
War is not a matter of machines now, it is a matter of chemistry. You can have as many Washington Conferences as you please, you can sink any number of gunboats but you have not done much. Every factory in every land producing chemical things is a potential arsenal. Modern war takes whole nations in its sweep. It is no longer a masculine thing, it is a feminine thing also. In the last war the women were everywhere, helping directly or indirectly, to slay the sons of other women. There is no help for it, war

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# Broadcasting Sacred Music

J. H. DE PEW



J. H. DePew  
Chief Announcer, WCB D

Nimrod, King of Babel, the world's first monarch, witnessed the most dramatic social upheaval of all

time. When the spirit of early civilization arose in pride and man essayed to reach Heaven by physical means, God confounded the language of the earth, which was one tongue, and Nimrod's Kingdom rent and his subjects were scattered abroad over the face of the whole earth. The confusion wrought at the Tower of Babel, brought by man in his folly upon the world, has been ever increasing since that early period of history more than four millenniums ago. Wars have been fought over the misunderstandings occasioned by variance in speech, and ever present jealousies raise evil heads, especially in the countries of Europe and Asia, where many languages mark national boundary lines.

How profoundly grateful the human race should be that a just God did not allow the lan-

guage of music to be confounded when speech was confused! Throughout all the ages, the beautiful language of music has been preserved. The language of organ music for instance, is quite understandable to all races. The words of song in an unknown foreign tongue remain a confusion to the ear, but not so the language of the music itself, which makes its own direct appeal to the emotional and religious nature of man. If the music heard is sacred, the better qualities of man's nature rise in devotion to his Creator, responding to the appeal made to heart and brain. In contradistinction, if the music is of the base type and there is a psychological union through the mediums of ear, brain, and heart, the reaction will be evil. What a grave responsibility, therefore, rests upon those who assume to entertain and educate the world by means of the radio—the greatest achievement of science!

Music is the only approach today to a universal language, and it perhaps may be the language of Heaven.

The broadcasting of sacred music, especially the old hymns, known and sung by the preceding two or three generations, makes a stirring appeal to listeners. It revives the traditions held dear in former decades before syncopation and jazz, those

sinister twins of savagery and the river bottoms, had emerged from the foul nests of their jungle nativity. Sacred music has been the handmaiden of religion and an important form of worship from the earliest dawn of civilization; and, back in the eternity of the past, "when the morning stars sang together, and all the sons of God shouted for joy."

The Hebrew people joined music to the Tabernacle service under the leadership of Moses, and thereby became the originators of hymnody. It is to this race, the precursor of the Christian Church, that we owe much of our present system of sacred music.

Israel fostered sacred music in the temple worship and Heman,

under David—The Lyric King—and Solomon, his son and successor, brought mass singing and mass instrumentation to a state of high perfection.

*The night is clear as crystal. Snow crunches under the foot of the wayfarer who is called from the warmth and comfort of his hearth into the powdery snow, drifting silently over the lawn and sidewalk outside. From the softly lighted room off the cozy little sitting room, come the glorious strains of a magnificent chorus, orchestra accompanied, "We Praise Thee, O God, We Acknowledge Thee to Be the Lord." The hearts in the little home are lifted and from each goes up a re-echoing prayer, "We Praise Thee, O God." In rapt silence we sit to the end. Then a voice speaks, "This is Radiocasting Station WCB D, Zion, Illinois," and we know we have been listening to that brilliant chorus of nearly five hundred voices which a few evenings since had filled the room with the glorious strains of "My Soul Doth Magnify the Lord." There is no broadcasting station in any quarter of the globe which can or does as regularly make the lover of a wholesome, inspirational music feel as well repaid for the cost of installing a good radio receiver, as does that of Zion City. The type of article herewith presented will at once appeal to its readers as being of that same solid, stable, wholesome, spiritual character so noticeable in all of WCB D's programs. It is written by the general manager and chief announcer of that station.—J.M.R.*



The psalter of the Temple Service at Jerusalem has survived the ages and not only is it now used in the Jewish synagogues of the world, but it graces the Christian Church as well.

At the opening of the Christian Era, the lyric spirit descended upon Mary, the mother of our Lord, who although a Galilean peasant, was in her own right a lineal descendant of King David, the Sweet Singer of Israel. Notwithstanding she has the greater renown of being the mother of the Saviour of the world, Mary ranks as one of the great hymnists of all time. The Magnificat at once takes place as one of the great compositions of the Christian Church.

As a beacon light from the Dark Ages shines

The broadcasting of sacred music makes a direct appeal to the class of listeners most desired by Station WCBD. Thousands have written saying, "Give us the old hymns," and to this class of broadcasting other thousands have responded saying they were lifted toward Heaven by the sacred music heard.

In the repertory of this Station, the Psalms have a prominent part, being most popular as organ selections.

The musical organization of Zion justify the frequent broadcasting of the great oratorios of Handel, Mendelssohn, Gounod and other modern composers. Zion Choir has an enrollment of 300 members and the Junior Choir numbers 125.



WCBD'S Junior Choir

the most majestic Christian hymn the Church has yet produced, in the Latin, Te Deum Laudamus. This great hymn exalts God and breathes worship and devotion in every word. The weakness of man is not portrayed in it but the majesty of Jehovah is dwelt upon.

Who has not been thrilled at the singing of the Te Deum, the Magnificat, the Gloria in Excelsis, and the Gloria Patri?

What King David was to Israel, in lesser degree was Isaac Watts, the founder of English hymnody, to the English speaking races; Luther to the Germans whom he inspired with his songs, and Marot to the French with his metrical Psalms.

What is there, generally speaking, in more modern hymnology to compare with the fine work of Dr. Watts, Wesley, Cowper, Heber, or even Montgomery?

These choirs sing together every Sunday afternoon at 3:00 o'clock in the Tabernacle service which is broadcast. They are supported by one of the largest church organs in the world and an orchestra of 40 pieces.

In July of each year is given the Annual Grand Ensemble concert of the combined musical organizations of Zion. In this concert the Zion Band of 50 pieces also joins. A sacred concert lasting at least two and one-half hours is given each Lord's Day evening. Programs of a sacred and classical nature are broadcast on Tuesday and Thursday evenings and occasionally a concert is made up entirely of old favorite songs and instrumental numbers. Many special programs are given throughout the winter months.

The most popular of all hymns broadcast by

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# Music and the Church of Today

JOHN FINLEY WILLIAMSON

Luther said that next to theology music was the greatest of the arts. He knew the power pent up in music to stir the masses. The Wesleys and Calvin also knew this power and one can safely say that the Reformation came in on the wings of song. Our ministers today, because they do not understand the peculiar power of music, too often use it merely from habit. Why has music been so closely connected with the church through the centuries? Why did the great reformers show a preference for music over the arts in their services of worship? It may be of interest to answer these questions.

One explanation is to be found in the fact that music is fleeting, enduring but for a moment. The plastic arts are permanent. The canvas, the statue, the great church, remain a thing of beauty forever; not so with music. It dies at the moment of its birth. Music does not endure. It must constantly be renewed. Because of this it is the one art that is always fitted for public worship. In public worship we find the same element, that of constant renewal. We build our churches so that we may have a fit place to worship God, but worship must be constantly renewed. Music then because it does not have permanence is wonderfully fitted for worship, which likewise does not have to do with permanent things but with fleeting emotions ever surging upward to find expression.

Another reason that may be given for the place that music occupies in church worship is the fact that music is of all the arts the one that appeals most directly to the feelings. The poet and the artist make their appeal to the feelings also, but their appeal is not so direct. The poet appeals first to the imagination. The artist places before us a presentation of the world around us and through it makes his appeal to our feelings. The musician's appeal is directly to the heart. Beethoven inscribed on the Kyrie of his Mass in D these words that are characteristic of all true music, "From the heart it has come, may it reach the heart again." David playing before Saul and driving away the evil spirit is only an instance of the power of music to act on the feelings. Music then appeals to the feelings and it is the feelings that must be touched if the worshiper is to par-

ticipate in the service of worship. Worship demands the expression of the deep devotion of the heart. If the heart be not touched then the service is a mere form. If music can aid in the appeal to the heart we can readily see why it has kept its place in our church services.

But beyond the fact that music makes a direct appeal to the feelings it seems especially fitted to awaken those feelings which seek satisfaction in religious worship. The emotions that music arouses cannot be analyzed. When we listen to a great masterpiece our feelings are too indefinite and too profound to find adequate expression in words. Because of this, music is peculiarly

adapted to religious worship. The deepest craving of our being, the yearning for the Infinite, the thirst of the soul for some object that shall satisfy it—these, the feelings which seek satisfaction in the act of religious worship, seem to find expression in the strains of solemn music which give "thoughts that do often lie too deep for tears." Another reason that music has held such an important place in our services of worship is the readiness with which it associates itself with language. We have no closer union in art than that of text and music. The human voice is the only natural instrument, and the most beautiful and perfect one. If we are to employ it in the praise of God we must wed the song of the poet to the sweet melody of the musician. Through this union we give expression to our aspirations and offer our deep devotion before the throne of God.

There are at least two choirs in this country whose fame has gone the length and breadth of the land. Possibly there are others, yet there are few which have won for themselves the reputation the Westminster Choir of Dayton enjoys. When an institution of any sort stands out prominently from among its fellows, it is generally the result of those who labor at the managerial helm. Such is the case with the Westminster Choir. Every choir must have a leader and director and upon the nature of his efforts hangs the success of the movement. To John Finley Williamson then, a name familiar and highly respected wherever the field of Church Music is mentioned, is due the credit for the success of the Westminster Choir. *Expositor* readers will recognize him at once, as an authority in his field whose experiences is an enviable one and whose word is calibred to fit exactly, the bore of the Music Number of the *Expositor*. Mr. Williamson's program is such that only a great desire to reach those having the control of church music in their hands, could permit him to make room in his already overcrowded program for the writing of this splendid article.—J.M.R.

The church of today needs to awaken to the power of music as an aid in the worship of God. We need to go back and learn what the great reformers knew and practised. The motion picture houses have far outdone the church in their intelligent use of music. I have never heard of a picture-house without music. After a careful study of some of the largest motion picture houses in New York and Chicago, as well as those in smaller towns, I have yet to find one that was faulty in the psychology of its musical program as far as the purpose of the program was concerned. The opposite is true of our churches, so true that I firmly believe that the dishonesties

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# Solo and Concerted Music in the Church Service

W. E. M. HACKLEMAN

*In this article we shall deal with Special Music as represented in the Solo, Duet, Trio, Quartet or Chorus number. Concerted music includes all forms of music in which two or more voices are heard simultaneously.*

We go to church, primarily, to worship. The sermon, the music, and every other integral part of the Order of Service, like the stained-glass windows and the architecture of the building, are secondary. All of these unite in creating the atmosphere necessary to real worship; but here, again, we must not lose sight of the fact that the whole is greater than any of its parts.

If we are correct in our premise, that we go to church to worship, then, some things, self-evident, it would seem, are of sufficient importance to engage the attention of the reader of this article.

## I. The Pulpit and the Choir Will Not Be Placed in the Center of the Chancel.

Protestant churches have been placing the pulpit, or the choir, or both, in the focus of attention all too long. By so doing, the people have been taught that they are to come to church to see the minister and hear the sermon, and see the choir, and hear the music. Being thus wrongly taught, many argue that they may stay away from the church service, because they can hear a better sermon and hear more entrancing music over the radio! Who can successfully maintain an argument that they are not justified in so doing, if we admit that worship is not the central concept in the church service? We must change this conception of the church service by placing the great symbols of the truths of Christianity in the focus of attention, the center of the chancel, and thereby teach the people that they are to come to church, primarily, to worship. We must teach the people what constitutes worship, and lead them into the Holy of Holies, and show them how to worship God in Spirit and Truth and in the Beauty of Holiness. When they thus learn to worship, they will receive inspiration that will cause them to become earnest, active Christian workers in the church, for worship precedes inspiration, and inspiration precedes consecration.

## II. If We Go to Church to Worship, the Music Should Be Worshipful.

It is scarcely necessary to urge that the great hymns of the Church Universal be used in a well-ordered service of worship. It should not be necessary to emphasize the use of the great hymn-tunes of the Church Universal, but under present conditions we feel that we should earnestly advise their use in the congregational part of the music. We also wish to protest against these hymn-tunes being "jazzed" almost beyond recognition by being sung too fast. They should be sung, not flippantly, but majestically. We must distinguish between "pep" and inspirational singing.

Such a conception of the congregational music

of the church service, when applied to the Special Music, will determine two things:

### 1. It Will Determine the Character of the Special Music.

Whether it be a solo, duet, trio, quartet, or chorus number, the appropriateness of the words and music is of the utmost importance. The words should form an integral part of the theme of the service. The thought should not be too far removed from the experience of the congregation. The music should not only be appropriate, but should intensify the meaning of the words which are always primary while the music is secondary. The accompaniment should sustain the voice, or voices, and help create the proper religious feeling in the singer, or singers, and at the same time aid in transferring that feeling to the heart of the worshipper, who, at all times, must be kept in mind.

*Special Music has the same mission as the sermon and the pastoral prayer.*

In the sermon, the minister speaks for God to man; in the prayer he speaks for man to God. Special music should do one or the other, or both. That is, it should be devotional, voicing the prayer and praise of the people, or it should be inspirational, presenting some great truth of Christianity to the people. "Hear Thou Our Prayer, O Lord," is an example of the former; "For God So Loved the World," is an example of the latter. In all well-ordered services the devotional should precede the inspirational. The soul must feel its humility and experience forgiveness before it can be inspired or reconstructed to the task to which it was dedicated when it accepted the Christ as its Saviour.

*The minister is the proper person to impress this conception of the function of special music upon the church and the church musicians.* He can do so directly, if he is tactful. He can touch upon the subject of worship and the relation of the music thereto in his sermon. Then, he can make suggestions to the director and the accompanist, if he uses good judgment as to the time and the way of approach to the subject. We believe that the minister should supervise, either directly, or indirectly, all the music, congregational or special. He should select every hymn and hymntune! Yea, he should study the hymns and hymntunes just as he does the sermon or the pastoral prayer. No special music should ever be placed in the Order of Service without the minister, or the director, or both, knowing its content as to text and music. Under no circumstances should it be given if it does not fit into the theme of the service. The character and the ability of the singer, or singers, should be known and acceptable. The church service is no place for a display of vocal pyrotechnics; it is not the place for entertainment; it is not the place for music that belongs

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# Old Wine in New Bottles

The Late ALFRED RAMSEY, D.D.

The people of God have always made use of song in their solemn assemblies. The Church has always had her hymns. Many of these have been handed down from one generation to another, and not a few have been taken over from the people of one tongue by those of another. The Church sings today songs that Israel sang in the days of David, and hymns familiar to folk of centuries long ago are loved today by alien folk and sung in tongues then undreamed of.

From the original Hebrew, Greek or Latin they have been brought over, often by way of intervening translations in one or more different languages, sometimes by direct translation from the original. Thus it has come about that English Hymnody is debtor to the Jew first and also to the Greek, and as well to other tribes and tongues in the Church Catholic. Once fairly on her way "to all nations," the Church taught and to this day has continued to teach her children in the divine art of speaking to themselves in "psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord," and that, too, in the very tongues wherein they were severally born. In this part of her work she has rarely lacked sons or daughters to enable her to sing her hymns in tongues alien to that in which they were first voiced. This is notably true of that part of Christendom using the English language. Even a cursory study of English hymnology will show that no small part of its content has been brought over from other tongues and from a more or less remote past, the fruits of the loving labors of Winkworth, Borthwick, Cox, Neale, Caswell, Chandler, John Wesley, Alexander, and a goodly company of others. These have given to us some of our most familiar and best loved hymns. The age-long and continued use of hymns in common, evidences a realization, in some part at least, of the prayer, "That they all may be one."

Turn now from the general to the specific—from our debt to the Church Catholic to our debt to a particular portion of that Church; for we are debtors not only to the Jew and the Greek, but to the German also.

The field is wide and exceedingly fertile, holding largeness of intellectual gain and spiritual refreshing and edification for him who enters upon its tillage. Merely as a literary recreation, hymn translating is productive of direct and appreciable results, but this is not all it yields. Much by-product of cultural value is to be had in addition, for the worker will find frequent occasion to enlarge his stock of general knowledge where it lacks or to refurbish it where shelf-worn and dusty from long disuse. Here and there he will come upon some reference to fact or event of history, Biblical, ecclesiastical or even secular; to some feature of the flora and fauna of the Holy Land; to some geographical, ethnological, or astronomical item; to some doctrine on which he may have gone stale; and all the while

will come incidental questionings as to the author's life and labors and any possible facts of interest in connection with the origin and subsequent history of the hymn itself. He will be impelled to search the Scriptures and so be led into a greater familiarity with its facts and phraseology, its saints and their experiences, its precepts and promises, and very often will he be brought into a gracious realization of the Divine presence. Theology, Philosophy, History, Natural Science, Biography—these are some of the rich fields lying all round about the one in which he reaps and whose borders he sees widening out into far horizons and beyond. Paul Gerhardt's hymn, "Befiehl Du Deine Wege," for example, can be studied understandingly only in the light of the circumstances which moved him to write it, and when so studied becomes a human document beautifully illustrative of the keeping and comforting power of a confident faith in the immeasurable might and unfailing goodness of God. It is a lengthy hymn, as befits one dealing with man's constant need and God's ceaseless care and keeping.

Not only as an avocation in the pursuit of which one is pleasantly and profitably lured into outlying and far-flung fields of human lore but also as a mental diversion simply, the work has been found to be a hundred percent effective. Engaging in it, one's mind is surely and effectually "diverted" for the time being from the things that connect with one's vocation. A nicety of shading in the meaning of a word, calling for an English word having a like nicety; an involved construction; a puzzling idiom; a complicated figure, and added to these the ever recurring feminine or weak rime, all serve to keep the mind so busy that for the time other things are utterly out of mind. Here is a diversion that indubitably diverts, and as effectivly as does a close game of chess with a difficult opponent. Here, as in any other field of human effort, a real exhilaration of spirit attendant upon meeting and mastering difficulties and attaining an objective in spite of them is known.

Lest the reader, in the light of the foregoing statement, deem the work somewhat too strenuous as a pleasurable diversion, let me say that at times the going will be found delightfully smooth, the few difficulties met serving only to add zest to the game.

Here and there comes a hymn surprisingly tractable under a little patient persuasion. Occasionally, too, the pleasure had from such an experience may be enhanced by the resultant translation's recognizable likeness to the original. Such was my experience with Zinzendorf's beautiful hymn, "Jesus, Geh Voran," dating from 1721.

Jesus, lead Thou on  
While life's course we run;  
After Thee, and halting never,  
Faithful, we will follow ever,

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# A Voice From the Tower

M. L. JONES

(Until recent years the enormous cost of Tower Chimes and the expense of keeping a salaried expert to play them put a set of chimes beyond the reach of most congregations. Modern industrial science has largely removed the greatest barriers in the way of a more general chime installation in churches and has given to the church beautifully toned chimes, played electrically by the organist on a small keyboard, and at a cost which already has and should continue to make them attractive to countless churches.—Ed. Note.)

There is a real and urgent church and community need for church tower chimes. Ever before us of the church stands the important duty of extending the influence and increasing the popularity of that institution we represent.

Very few, if any, other form of activity will so effectively designate a church as a landmark, rural or metropolitan, so thoroughly and at the same time so acceptably advertise and keep the holy purposes of a church before an entire community, so quickly and efficiently develop that community pride and spirit of which the church must ever be the central figure, as a set of sweet-voiced chimes, placed in the belfry from which, at stated intervals, their mellow tones ring out over the surrounding territory.

The modern chimes are tuned perfectly to the exact pitch of the church organ, are operated with the precision and ease found only in electrical operation, they are operated or played from the organ console and when played at the same time the organ is being played as a bell solo to organ accompaniment, the effect is most impressive. When so used they not only contribute to the beauty of the service for the worshippers within the church, but also carry a definite and distinct part of the service to the bedridden parishioner as well as to them who have no church home. A recent improvement has added much to the beauty of tonal quality. It is a simple silencer

which effectively stills one tone at the very instant the following tone is struck. This silencer makes the melody being played stand out beautifully and removes that unhappy mashing of one tone over another which has been generally found in chimes and which has had a more or less mussy effect on the rendition.

Just as organs and windows and various pieces of church furniture are being made to serve most acceptably and beautifully as memorials to those who have gone on, just so are the chimes being recognized as a fitting tribute of similar nature. They most sublimely serve this sacred purpose, for there is with such a tribute a living and speaking voice whose every utterance is in memory of the one departed. They are a civic as well as congregational asset. They ever have been emblematic of religion and their appeal is alike to all, young or old, rich or poor, pagan or Christian. Their influence upon a community is undeniably uplifting and never a note is played without its being a mighty appeal to the alien mind and to the strengthening of the faithful.

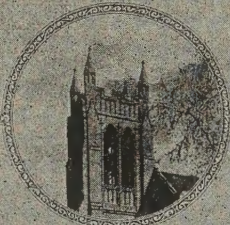

In the absence of a donor whose vision of and love for the church

moves such a one to procure such chimes for the church of his or her love, many a congregation, many an individual organization of the church, has had that vision and love and have invested for the church, knowing that not many investments, outside of chimes, could be so rich, not only temporal and financial return, but in that more priceless moral and spiritual return. Their small investment has carried their congregational message of home and comfort and peace over the entire section within earshot of its inviting melody.

There is something about a church with chimes which marks it as a living, progressive, thriving congregation, and I am inclined to the opinion

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**A CHURCH TOWER THAT IS MERELY A  
"SILENT FINGER POINTING TO THE SKY"  
IS NOT FULFILLING ITS REAL MISSION**

*The MODERN CHIMES  
Played from Electric Keyboard  
By ORGANIST*

I have heard sweet  
Chimes ringing.  
Down the lanes of memory.  
Heard them calling.  
Heard them singing  
In the days that used to be.  
But the sweetest, purest,  
clearest,  
Bringing Angel faces  
nearest.  
Making life divinest.  
dearest.  
Are the Old Church  
Chimes to me.

**CHIMES FOR YOUR CHURCH ARE NOW  
POSSIBLE THROUGH A PLAN WHICH YOUR  
PASTOR WILL BE GLAD TO DISCUSS WITH YOU**



# The Church Band

In El Paso, Texas, there stands a church of little outward beauty. Here, with usual regularity, a Spanish-speaking people are wont to gather. There is nothing about the church itself of special interest, yet within those bleak walls there sings a choir whose voice and fame have extended far beyond the restricted confines of the little church; for their vocalization of even the more difficult of the Masses, those of Perosi, Mercadante, Mozart, and Generali, are much talked of. Naturally, back of such a choir stands the figure of one whose devotion to his church and to the music of his church has commandeered his every leisure moment and energy for the church. For fifteen years, Mr. Concha, a very able musician himself, has served, not as an employee of the church but as a devoted and sacrificing servant of the church. That he is a rare musical genius is not to be gainsaid. He does his work for love and with love and his work is appreciated as all such endeavors must be.

As a means of attracting the children especially to his services, a band was hired some three years ago, by the parish priest. The music of the band, much after the manner of the Piped's notes sounding in Hamlin streets, drew the children in following crowds and somehow or other the band always arrived at the little church just in time for service. The plan worked so well, yet was so costly, that the idea of organizing his own band presented itself to the priest, a band to be composed of these same youngsters to whom the hired band made so strong an appeal. Plans were formulated, hazy and indistinct 'tis true, and yet in the face of most discouraging conditions, the actual work was undertaken.

Every old instrument, regardless of its lineage or previous condition of servitude, which could be borrowed or begged was secured. Those held in pawn or for sale as second-hand horns were secured, even on credit or deferred payment. Instruments, of course, were and are the first requisite essential to such an undertaking as was proposed. This was in April, 1923. The accumulation of decrepid and battered brassware was, after much necessary persuasion, turned over to the logical man for the work, Trinidad Concha, the church musician. It was an undertaking, thrust upon him, which taxed sorely his courage, his patience and hope. After four months of unmerciful but effective grilling and instruction, the first twenty-five members of the embryonic band gave a public concert in the little churchyard. The program consisted of but five numbers, but they played them so pleasingly that crowds came out again and again to hear the happy youngsters repeat the same program over and over. A marvelous performance when viewed in the light of the fact that several months before the concert not one of the boys knew the first elemental concerning the playing of the instrument which was now his.

Today the band has increased in number to fifty-two boys, ranging in age from seven to

seventeen. They can give a mighty acceptable two-hour program any time it is called for, playing well the more difficult classical music as well as the popular. They practice every night for two hours and play every Sunday in the church hall in winter, and in the church-yard in summer.

The ability of Mr. Concha, the director, and his success in taking raw material and teaching the young boys to read and play, in so short a time, has astounded many familiar with such a pregnant combination as a youngster and a horn. But the outstanding feature of the whole performance dates back to the desire of the spiritual leader to make a positive and permanent contact with his younger boys, which would be accepted



THE BOY'S BAND

An Inspiration for Any Church

by them as the thing they themselves wished to do, rather than the thing other wished them to do. The question of what shall we do with the boys has been solved here as it has been solved elsewhere, and may be solved wherever one is truly interested in bringing about an abiding solution to one of the most important problems of parish work.

What is the result? It is not singular, it is plural. The results are many, the immediate result is made plain in the statement that each time these no longer, private "tooters," outfitted in their modish-looking uniforms of the Italian Bersaglieri, get together for a program, you may place your very last dollar, if you feel inclined to wager, on the fact that at the conclusion of the program they have won at least one newcomer who wants to join, be he Catholic, non-Catholic or unbeliever.

Truly it is worth the effort.

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them, in the meantime, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great things, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.—Joseph Parker.



# Successful Church School Music

C. HAROLD LOWDEN

In my book "The Minister and His Music" I gave one chapter to the consideration of "Ideal Church School Music" and out of hundreds of letters of commendation, just two took exception to this particular chapter, one rather jocularly "sympathizing" with me for my attitude, the other refusing to forgive me for "spoiling an otherwise wonderful book."

I mention this because at the beginning of this article I want it known that I do not expect everybody to accept my views on the subject under consideration.

Right at the start let us understand each other, I want Church School Music to reach souls. Unless it does this, in my opinion, it is *not* good music and if it does this, no matter what the experts think of it, it is good music. There are three types of music. (1) That which makes its appeal to the feet. (2) That which makes its appeal to the head. (3) That which makes its appeal to the heart. At times the rhythmic or accented music that effects the feet, has something about it that goes straight to the heart; and sometimes the "highbrow" or educational type, through some peculiar influence, goes deeper and through its "heart" appeal lives to do a great piece of work, but in the majority of instances the "feet" and "head" type is soon forgotten. It will be a happy day for Church School Music when the workers are able to discriminate in such a manner that all the useful and helpful may be used.

I have no patience with the extremists either way. The man who insists that the School should use nothing but Church Hymns is equally as foolish as he who insists that a Church Hymn should never be used in the School. There are occasions when I would use nothing but a hymn, but there are other occasions when I would want a far different type of song, and that leads me to say that one of the first requisites is a *Well Balanced Song Book*. This can only be selected by a well balanced committee and it must not be done in a haphazard manner. The closely graded plan of school has made this work even more difficult unless each department meets in its own room and can have a song book to meet its needs. This book for general purposes should have plenty of the splendid Church Hymns, an abundance of fine, bright and cheerful songs, some of the devotional type, a sprinkling of the ever-popular two-part variety and with sufficient new material to enable the school to learn a new song at least once a month.

The next important factor in successful Church School Music is a superintendent who knows what he wants his music to accomplish and takes his position seriously. 80% of the superintendents never think of their hymns until they go on the platform on Sunday. Of course, they can never expect to get very far with their music. I can hear someone saying, "What! Do you expect the superintendent to select the music? Why, the chorister in our School would raise the biggest

kind of rumpus if our superintendent should attempt to do such a thing." The ideal way, of course, would be for the superintendent and chorister to confer and *build* their whole program in advance of the time it was to be used, but of one thing I am sure, if I were a superintendent I would see that my hymns or songs fitted into the subject matter of the balance of the program.

It is a serious matter to go over the country and note how little thought is put into the building of the average church and Church School service, particularly as regards the selection of hymns and other music. Imagine following a splendid lesson on Daniel with "Holy Night," or having the children of the Primary Department sing "Lead Kindly Light" or closing a special service on "World Peace" with "Onward Christian Soldiers." These are actual experiences that have come to me and I could cite numerous other occasions when even more foolish selections have been made. It is possible to build programs that will center about a particular subject and I am firmly of the opinion that the unified program is the only one that will obtain the desired result.

Leadership is an important factor in the success of the music. A man ought to be before he tries to *do*. The man who does not know Jesus Christ may lead with "pep" but most certainly he cannot lead with *power*, and it is high time the schools and churches were realizing the distinction between these words. The successful leader is the one who can so interpret the song or hymn that its message will find its way to the hearts and lives of the members of the school or congregation, but this message must first have reached his own heart. Many leaders simply stand on the platform, beat the air and bawl at the top of their lungs, never thinking of anything excepting to have everyone bawl as loudly as they. It is a laudable accomplishment to make everyone sing—but only to sing for a purpose. Singing is not the end but simply a means to an end. A leader should be able to discriminate with reference to the tempo of the selection. Certainly "Onward Christian Soldiers" requires a very different tempo from "Nearer My God To Thee," or "Brighten the Corner Where You Are" from my "Living for Jesus." He must also know the value of singing softly and how far to go with novelties to keep things interesting for the singers. He must be able to command respect and at the same time engender a feeling of good humor.

I am often asked my opinion as to the use of an orchestra in the Church School service and I am quite enthusiastic concerning the value of such an organization, provided:

1. It is composed of a leader and players who are willing to enter into the spirit of the service, be on time, and join a class if they are not already members of the school. I insist upon this because I have seen schools where the orchestra refused to do anything but its own work. They came and

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# Music of a Devotional Character

GAMBA CELESTE

The change that has come about in matters of church music is one of the wonders of the age. Some years ago the music of the average church was far from churchly. Hymns were either of a catchy character, or of the sweetly sentimental sort. At the opening of the present century, the average congregation assembled in a church built after the fashion of a small theatre. On the curving "rostrum" was a great organ. It was not really great in size, for it seldom boasted of more than fifteen or twenty stops. But a great stretch of display pipes was always present, even though two-thirds of them generally gave forth no sound.

Usually there was a choir seated on a high platform in front of the organ, for the "rostrum" in those days was a triple-decker affair, with the communicants' rail elevated a step or two above the floor of the church, the clergyman's platform four or five steps higher, and the choir five or six steps higher still, with the great stretch of Indian red, pale green and gold organ pipes as an impressive background.

Quartette choirs were most popular. We recall one evening when the musical part of the service opened with a solo. It was "Rock of Ages" sung to the tune of "When the Swallows Homeward Fly." This was followed by an anthem of an extremely lively character entitled "Oh, That Beautiful Golden Gate." Then the bass soloist sang a sailor's song very popular in those days, "The Mighty Deep," which ended with reference to the day when the sea shall give up its dead. This number never failed to bring tears, and at its conclusion the pastor invariably whispered impressively, "Now, while every head is bowed, let us pray." Or, maybe he said, "Shall we pray?"

Church hymns were of like nature, with much stress on the subjective side. Linotype machines were not so common then, and more than one publisher of popular hymn books complained of running short on the upper-case I before the book was fairly started. Certainly the first person singular was much in the foreground.

And the organ selections! They were called "voluntaries" in those days. These included everything from popular marches from grand operas to "Old Black Joe with Concert Variations."

Times have changed, and the pendulum has swung far in the opposite direction. All of the leading denominations have given up the old theatre-style church and thirty-foot stretch of dummy pipe organs. Today the average new church, is long and narrow and lofty. The "rostrum" has disappeared, and the deep chancel has taken its place. Clergymen are no longer resplendent in side whiskers, white lawn ties and formal afternoon dress (at half past ten in the morning), but a great many of them wear at least a black robe. Vested choirs are coming into existence as if by magic. Choir stalls may be found in churches of a dozen different denominations.

All of these things are happening, and at present writing there is no sign that the pendulum has reached the end of its sweeping arc. Such being the case, questions naturally arise. Good folks want to know just what constitutes good church music. Is the present movement a good one? If so, what principles ought to govern it? Is there danger of going too far?

It is hard to say what constitutes good music, but it is not so hard to lay down a few very elementary principles.

For one thing, a church service should hold together. It must center about some definite idea, and have an introduction, a logical sequence, a climax and a conclusion. Read Dr. Von Ogden Vogt's fine book "Art and Religion," or the Rev. Percy Dearmer's "The Art of Public Worship," on that point.

Generally the season of the Church Year will suggest the idea. All Christian denominations observe at least the three great festivals of Christmas, Easter and Whitsunday. Lent is quite universally observed and even the Advent season, Epiphany and Ascension Day are not unknown in most Christian bodies. At least one would be led to believe this upon noting the large amount of good music published for these seasons.

If it is Easter Day, quite naturally all the music will have reference to the service for the day. The organ selections, the hymns, the anthem, and any "special" numbers will not only be based upon the Resurrection idea, but will be planned with care, so as to produce an orderly sequence. The same is true of the other Sundays of the year.

Another general principle might be this: Church music should produce a devotional and spiritual atmosphere. Selections from operas, popular recital numbers, sentimental selections, and numbers to which the boys of the street sing humorous or questionable words, are looked upon with disfavor by many organists. These things apply particularly to organ numbers, but the same principle likewise applies to vocal selections.

If an anthem be used, it ought to become a part of the service. If snug merely to entertain the people, it introduces a foreign idea into the service. There are thousands of good musical settings to the Benedictus, the Te Deum, the Jubilate Deo, the Venite, Exultemus Domino, the Benedicite, Omnia Opera, the Magnificat, the Cantate Domino, and the Nunc Dimittis on the market, and their use is increasing rapidly among the non-liturgical denominations. These make the best anthems, because almost all of them are in the exact words of the Holy Scriptures, and have been used by the great majority of Christendom from the days of the primitive Church onward.

The best anthems are those whose words are quotations from the Bible. Anthems based upon

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# The Expositor

## Editorial Confidences

### BURLESQUING THE MASTERS

The setting was ideal for an evening of peace and comfort. The lighting was subdued. I had pulled a favored chair over under the little bridge-lamp, where "The Christ of the Indian Road" invited me to parts afar. Soft murmurings from the radio drifted in from the other room. I would read a bit and then purling fragments of "Home to Our Mountains," from Il Trovatore or the more martial measures from the Tannhauser march would force themselves upon my ear. Between the book and the orchestra, I was left little choice. It was another case of how happy I would be with either dear charmer were the other dear charmer away. Thus I delighted myself until, like a clap of unexpected thunder on a gentle day, the announcement was made that the hour following would be given over in its entirety to modern interpretations of the old masters, and with a blatant blare of brasses the sacrilege began.

Traumeri, syncopated, was heartrending. The Spring Song, turned over to the unspeakable indignities of the wailing saxophone, whose proper voice I enjoy, was more pathetic and I stilled that marvelous voice of the air before it had well started on its slanderous abasement of the Melody in F.

A pinch of that we call "Jazz," when not too raucous and multisonous, appeals to me. I take it as I would a dash of sauce on my steak. There is hardly a night when the whisperings of the dark fail to bring portions of a distant jazz program. Simple, foolish, insincere or worse the words of the songs may be, yet there is an ever-attractive vigor and vitality and snap to such orchestral contortions which I like in moderation.

Jazz, as such, need not be wicked or sinful as often charged. It has its own place, though that place is not a high one. In its proper confines it should be content to remain, for when it ventures forth into others and presumes to "popularize" the old favorites, the effect is far from happy, for it overlooks the fact that the gods long since endowed such pieces with a blessed permanence and an abiding popularity such as is neither sought nor deserved by the so-called "popular" stuff of the passing day.

I went back to those interesting pages of Indian humanity, yet my mind would not set free a Mendelssohn, a Rubenstein and others upon whom those far reaching voices of the air were even now heaping thoughtless indignity. From

them my thoughts turned to another, upon whom similar indignities are too frequently heaped, for there is a Lord God of the Church, in whose eternal name and for whose sake, have been written those old, blessed masterpieces of Church Music which stir the very soul of one and lift one from the sordid commonplace things of earth into more spiritual realms.

What blighted instinct causes the wandering fingers of many an organist to "jazz-time" such a hymn as "Rock of Ages" or "My Faith Looks Up to Thee"? Yet, it is done! By what particular abnormality is a syncopated "Onward Christian Soldiers" or a "ragged" "Oh, Thou Best Gift of Heaven" tolerated in any congregation? Yet it is!

I well recall having gone to a large church in a large city from whose pulpit spoke, weekly, a man of large ministerial reputation. I went with a desire for worship with others, in my heart, and the desire was all but dissipated, for no other reason than that the pastor, bless his rhythmic heart, fell easy prey to the syncopated tootings of a violated church organ and sat marking with pedal flourishes, the accentuated measure given the hymn of invocation, "Come Thou Almighty King," and those other hymns following throughout the service.

I find no fault in the mere fact alone, that the organist presided regularly at the manual of a huge organ in a nearby theater. There is no sin, no crime in that. But there is sin and crime against the Head of the Church in our being tolerant for a fleeting moment of theater music and theater time in the services of the church. There lies the sin, in that it takes from a house reared for the purpose of worship, that very atmosphere and character which must be established to differentiate it from all other auditoriums of varying purpose, that atmosphere which alone can induce the most worshipfully inclined, to draw near with a true heart and hold sacred communion with his Lord and his God.

What has been said of misdirected attempts to "popularize" church organ renditions may also be applied with equal force to many a talented and highly professionalized soloist or quartette. To hold them out, to emphasize them, the professional and paid participants in the music of the service, as an appeal to the worshippers for their attendance, is a misguided attempt to draw in the multitude. Better, a thousand times better, a little group of consecrated worshippers, come



together for the sole purpose of holy communion with Him, than a host of them who come to have their ears tickled and their unworthy pride in their church pampered by the voice of one Madame So and So whose coloratura work, at so and so much per service, has sounded forth from out the church portals with a similar effect upon folks' attention to that secured by the sliding valve fire whistle of a small town.

In the name of common sense, to say nothing of concern for the sobriety of a sacred service, let's place a proper value upon the music in the church. It need not be confined to the somber hue and depressing meter of a dirge, for the church is the church of life, not death. Its service is one of bright and lasting joy and happiness not sordid sorrow and sadness. To level all church music to the minor chorded song of sorrow is just as insane and improper an extreme as any.

My plea is for a better and more fitting, more worshipful-minded church music. A music which aids rather than hinders worship. A music which lifts one up rather than depresses and lifts one up spiritually rather than physically. A music rendered as a prayer, in which he who prays in humility seeks his own personal seclusion, abases self and allows his sincere petition to rise in a worthy and acceptable manner to Him whose name and cause have given all time and eternity that incalculably rich and priceless heritage of music to the church that we and our fellow Christians may worship in the true beauty of holiness. JmR

### BEEF STEW AND MANLINESS

Just why an unkind fate should designate the gentleman seated at my right, outfitted immaculately in a freshly cleaned and pressed Palm Beach suit, as the victim whose spotless lap should stop the descent of that plate of beef stew, is quite beyond me, for there were many other laps present, including my own, which would have suffered a less noticeable disfigurement than the lap of Palm Beach.

The embarrassment and regret of the little lady of the starched white apron from whose busy hands the plate had slipped, was genuine. Big tears welded up as though to quench the flame of blush which had flared up over her cheeks.

Palm Beach suits and beef stews both function most satisfactorily in their own proper field and the encroachment of one upon the other has ever resulted disastrously. A moist towel removed the surplus. The Palm Beach suit absorbed the remainder. Nor could it be hidden for the coat was single breasted.

The manager stepped up. "We are very sorry that happened, sir," he said. "Have the suit cleaned and we will pay the bill."

Instantly the patron replied, "If you give me four words that the company will pay the bill, I'll bring 't in, but I won't if that girl has to pay it."

Murder, my friends, is not the only thing that will "out." Honest manhood, a Christian concern for the welfare of others, chivalry, though oft thought interred, will "out" even in a busy, bustling

city, where neighbor is not supposed to know neighbor and where, 'tis said, man is so intent upon the quest for the almighty dollar that he has lost his sense of values other than monetary. That lie is nailed continuously as I saw it nailed yesterday. There had not been the half expected outburst of outraged dignity. No voice had raised in harsh invectives. An unfortunate accident had happened, as is their wont, yet it was a blessing in disguise, for it brought in a very forceful way, the fact to our attention who sat nearby, that faith in man is a faith well placed. There are exceptions, it is true, but such as he of the Palm Beach suit are legion and go their way through life adding much to the beauty and attractiveness of this old ball of clay. Often it calls for a misplaced platter of beef stew to show them up, yet they are all about us and it does one's heart good to find them. When the quiet spirit of such a one goes walking abroad through the heart and heat of a rushing city, I for one, must click my heels and stand at a salute. JmR

### THE OCTOBER COVER

There are two pictures which come to mind when I think of the unlimited wealth of song which comes to us for our soul's satisfaction, directly from the Word. There are many beside these two which have done as much, if not more, for the beautifying of the services of the Christian Church, yet these two stand out in my mind. The one is the picture of the old man, drawing rapidly along to the end of the way, standing with the Babe in his arms. The old and the new. One of the most striking and picturesque contrasts to be found in Gospel narrative. Though the end be near, the old man's heart is overjoyed and from the fullness of that joy at being permitted to see in his day this One who has been so long promised, Simeon cannot restrain himself and bursts forth into joyful thanksgiving, "O Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation—." Where is the heart so hard as not to be touched by that picture and that song?

The other picture antedates this a short time, and as is true of all the greater and more lasting of church songs, like the Nunc Dimittis it is concerned intimately with the great Head of the church.

The Magnificat, the song of Mary's praise, sounds down through the Christian ages, one of the most sublime of scriptural songs. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." The reproduction on the cover is that of Mary's song and made from a portion of two pages of one of the very few copies of the first New Testament printed in the English language. It was translated by William Tyndale and bears the date 1525 or 1526. The Bible is the property of Mrs. F. M. Barton and was very generously loaned that friends of the *Expositor* might see a small reproduction of this most famous song of the Church as it appeared for the first time in our language. JmR



## ON THE MINISTER'S WORK

I have long been aware of the endless demands placed upon the time of the minister. With three ministers in the family, I have felt that I have had an insight into the preacher's life enjoyed by few. Yet we continue to learn as the days go swinging by, and it has been left to the *Cleveland News* to make another entry in the lists of things a preacher has to do. Fay King puts it thus: "Ministers do a great and good work in the world. They spend their lives for little pay, bringing comfort and consolation, peace and inspiration into the lives of their flocks.

"They visit the sick, bury the poor, help the"—but that is far enough and naturally raises the question as to who buries the rich and the little fellow in between.

## Preachers and Preaching

*Editor's note*—A bird's eye view of "how others are doing it" must be interesting to him whose purpose is to make most effective his own "doing of it." Not all methods will appeal to nor inspire all of us. The method sketched below will stir up a variety of reactions. Many of the *Expositor* readers will rejoice with the *Expositor* in the fact that a Manhattan vernacular is restricted to a comparatively small section, geographically speaking and that though an American tongue, it is still a foreign dialect to most of us, which, from the above sample, apparently was not formulated with any thought of retaining that worshipful atmosphere which is so essential to most of us in everything pertaining to the dissemination of the Scriptures. However, as Pat said, "Every mon fir his own country," and if, by what may appear to be lowering a high and holy thing to the startling level of the gutter, one single heart may be touched and turned, who shall say as to the propriety or lack of it in carrying the Word, not so much from one language to another as from one atmosphere to another, that the Disciples of today might the better follow His command to "Go into all the world?"

### PREACHING IN THE MANHATTAN VERNACULAR

August 8, 1926

Dear Mr. Ramsey:

Enclosed is an editorial from the *New York Sun* of Saturday, July 31, 1926. It is timely and in step with the thought being expressed today. The Gospel must be stated in the language of the day, in the jargon of the street if need be. This man is evidently using, quite effectively, the Manhattan vernacular.

Sincerely yours,  
E. P. Beebe,  
Asst. Treasurer Iron Age Publishing Co.

### Street Preaching, 1926 Style

Fashions change in so many other things it ought not to be astonishing that the venerable institution of street preaching in New York should undergo alterations in manner and method. Yet a

confirmed Broadwayite must rub his sophisticated eyes and marvel at some of the new things that have come to pass.

It is noon hour, let us suppose, with the usual crowds about City Hall Park. A young man dressed in the latest collegiate style suddenly appears with a standard on which are an American flag and a pennant bearing the words "National Bible Institute." The standard he sets up on the curb. A throng assembles around him.

He is a handsome young chap with auburn hair trimmed in the newest mode. He is freshly barbered and looks as if he might just have had a massage. His linen is immaculate. His scarf is the kind shown in the smartest haberdasheries. His clothes fit perfectly, are in good taste and newly pressed. His tan shoes flame in a gloss of the highest polish. His face is strong, the forehead high and bold, the eyes far apart and good humored. A motion picture enthusiast would pick him out in the first glance as being what any motion picture enthusiast would call a sheik. But he is not; he is a preacher.

He begins to tell the story of Naaman, the Syrian leper, and the prophet Elisha. But he does more than tell it; he dramatizes it, he jazzes it. The crowd presses closer. Whatever else this young man may be doing, he is making his hearers understand it. More than that, he is making them feel it.

This Naaman, it appears, was a Big Guy in ancient Syria. He was Captain of the Host, a Multimillionaire and a Society Man. But he had a terrible disease. The speaker makes you realize how loathsome it was—also how itchy. Gesticulating now with head, now with hands and now with feet, but never permitting his voice to borrow an oratorical note, he proceeds with the tale.

Having been talked into it, Naaman loads up a chariot with fine clothes and \$20,000. He goes to a hick town and there inquires for Elisha. After some difficulty he gets the prophet's address—it is a shack out in the suburbs. He sends a messenger into the house. Elisha is busy, doesn't look up from his work until the messenger finishes his tale, and then says: "Tell him to bathe seven times in the River Jordan and—beat it!" The messenger, thinking Elisha might have misunderstood, goes on to enumerate his boss's distinctions. Elisha "lets him rave on" and then repeats: "Tell him to bathe seven times in the River Jordan and—beat it!"

Then follows, with equal detail, the rest of the story. When Naaman does arrive at the Jordan the banks are muddy and the water is odorous. He goes plopping into the mire, "kicking himself for being, as he thinks, such a jackass." He sticks a toe gingerly into the water and as he bends over a gadfly stings him in the back. He comes up with his eyes full of mud. From the security of the shore his companions "give him the razz." Finally he makes the seventh dive and comes up clean and whole. With what a shout of exultation the sidewalk speaker proclaims the finale!

It looks more irreverent in print than it sounded to the actual listener. Yet in something after this fashion, perhaps, many a Semetic storyteller has



hold this same tale down through the ages. At any rate, as thus related, it is vivid, colorful, arresting. Here and there it is interspersed with moral and pious commentaries, but not to interfere with the swift movement of the drama.

And then, after the usual words of exhortation, his new model of a street preacher moves on—perhaps stepping right back into the illustrations of "What the Well Dressed Man Will Wear," whence he has so obviously come. There is no way to appraise what effect his address may have upon the spiritual life of his hearers, but if that be put wholly out of consideration, Broadway is forced to admit it was excellent entertainment while it lasted.

### CLOSING THE SERVICE

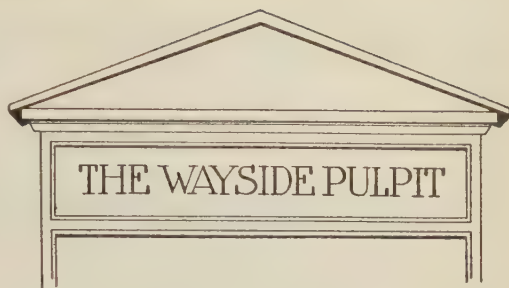
It is as important that we close our services well and worshipfully as it is that we create a worshipful atmosphere at the opening. We sometimes think the members of the congregation do not notice the closing service but they do. A man and his wife came from a church with a vacant pulpit to hear me this summer. He went back and reported the singing of the choir, the crowded church, and other things that the people looking for a minister were interested in. He then said, "The thing that interested me most was not the sermon or the singing, but the way that fellow closed his service. He didn't have to run to the door like a jack-rabbit, as our minister does. He was there first and it was part of the worship." I pass on our form of closing:

At the close of the last hymn the "Amen" is not sung until after the benediction is pronounced. When the benediction is pronounced the organist plays the last line of the hymn and then the choir sings the "Amen." This gives the minister a chance to close his part of the service and also gives him an opportunity to get to the door while the congregation is finishing its worship. The talking of the minister to the door is part of the worship and must be dignified.

This method will surprise one in its effect upon the people leaving the church. There will be a reverence that is not experienced in the "minister running like a jack-rabbit affair."—*Rev. Herbert Marsh.*

### SCOURGING THE SAVIOUR

"Jesus he scourged and delivered to be crucified." Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping post and a soldier was scourging him. He saw the whip in the soldier's hand, with the thick lashes studded here and there with lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and bloodstains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so, the soldier turned around and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong we, too, cause the heart of Jesus to bleed with sorrow and pain.—*Sunday School Chronicle.*



It is work that keeps faith sweet and strong. And though we leave the mount of vision, we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to lose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill, he would have found himself alone.—*J. D. Jones.*

The angels broke into song when Jesus came. So to every life, song comes with the coming of Jesus into it.

Little things are little things, but faithfulness in little things is something great.—*St. Augustine.*

There is no such thing as a morality that will stand the test that is not based on religion; and there is no such thing as religion that does not find expression in morality.—*Clarence True Wilson.*

Unless we can learn the supremacy of spiritual forces, the pallbearers that have carried out other dead civilizations wait at our door.—*Harry Emerson Fosdick.*

Character is what a man is while he is on his vacation.—*Selected.*

No man has ever suffered from a soul need that Jesus could not meet if given a chance.—*Indian Witness.*

"We are not one after the pattern of a brick wall; we are one as the rainbow is one. We are many regiments, but one army. We are many states, but one empire. We are distinct as the waves, yet one as the sea; lonely as the stars, yet one as the firmament; diversified as the mountains, but one as the globe."

New times demand new measures and new men; the world advances, and in time outgrows the laws that in our father's day were best; and doubtless, after us, some purer scheme will be shaped out by wiser ones than we, made wiser by the steady growth of truth.—*Lowell.*

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.—*Archbishop Sharpe.*

I intrench myself in my books, equally against sorrow and the weather.—*Leigh Hunt.*

It is nearly an axiom that people will not be better than the books they read.—*Dr. Potter.*

The pleasant books, that silently among our household treasures take familiar places.—*Longfellow.*

The literary influence of a great, popular book is both inspiring and conservative.—*Henry van Dyke.*

Let every man, if possible, gather some good books under his roof.—*Channing.*



## Methods of Church Work

### SONGS FOR THE MEN'S CLASS SOCIAL

Rev. J. E. Russell

At a recent dinner in Southern New York, held for the purpose of getting a Men's Bible Class organized, one of the popular songs began,

"Old MacDonald had a farm, ee-eigh, ee-igh oh!

And on that farm he had some chicks, ee-igh, ee-igh oh!"

This song made a special hit because the speaker of the evening happened to be a gentleman named MacDonald. In beginning his speech he playfully remarked that it wasn't always that a speaker was welcomed with a song written in his honor.

Men love to sing songs with a local hit in them and with a little ingenuity many a popular song can be adapted to the needs of the class. Take, for example, the song just referred to, "Old MacDonald." Suppose it is to be sung in honor of a class president whose name is Turner. Then the song may be made to start, "Old man Turner had a farm," or "Our friend Turner had a farm." Again suppose the president's name has only one syllable, that his name is Smith. You can start the song, "Prexy Smith, he had a farm." Suppose again that the president's name has two syllables, the accent being on the last, like Sawtelle. Start the song off with his first name, "John Sawtelle, he had a farm."

At the gathering referred to above the songs to be sung had been reproduced with a mimeograph so that each person had a song-sheet at his plate. It will not cost more than three or four dollars to have a hundred song sheets made at some letter-shop, or some member of the class may have a mimeograph in his office and offer to have the work done by his secretary at no expense to the class. Use familiar tunes and the music will not be missed.

Other songs in which some familiar name can be introduced dare:

1. Tune, "Style All the While."

"They say that Tom Maddox,  
He ain't got no style;  
He's style all the while,  
He's style all the while."

2. Tune, "Prairie Flower."

"Dave's a little prairie flow'r  
Growing wilder ev'ry hour;  
Nobody cares to cultivate 'he,  
He's as wild as he can be."

3. Tune, "Old Gray Mare."

"Old Pete Larkin he ain't what he used to be,  
Ain't what he used to be,

Ain't what he used to be,  
Old Pete Larkin he ain't what he used to be  
Many long years ago."

Another version to the same tune may be used to hurry up the toastmaster at a banquet,

"Here we sit like birds in the wilderness,  
Birds in the wilderness,  
Birds in the wilderness,

Here we sit like birds in the wilderness  
Waiting for Tom to begin."

In the early part of a class social or banquet popular songs and songs with local applications are the ones to use. But it would be a mistake to have a social affair all frivolity. At some time or other, preferably toward the end, the serious notes should be struck in spoken words, followed by one of the great hymns like, "How Firm a Foundation," "Faith of Our Fathers," or "Jesus Calls Us O'er the Tumult."

### PRACTICAL CHURCH CHOIR MUSIC

Choir directors, organists, ministers, and congregations also, have reason for deep interest in a newly announced prize contest which has as its basic object the improvement of church music. The aim in offering prizes totaling \$660 is to respond to the increasing demand for more and better material for church choirs.

In announcing the new prize competition, the Lorenz Publishing Company emphasizes the fact that the leading criteria in the decision will be first, attractiveness; and second, practicability. Though consideration naturally will be given to such technical points as freshness of text, correctness of harmony, logical development of melodies, and symmetry and variety of form, yet primary emphasis will be laid on "the spontaneous appeal to the singer and the hearer that we call attractiveness," and on the careful elimination of all "unproductive difficulties, and the adaptation to the limitations of efficiency in volunteer choirs, which we call practicability."

Anthems are to be judged without regard to their grade of difficulty; opportunity is offered to the simplest compositions on equal terms with the elaborate anthem linked with a corresponding organ accompaniment.

The twelve prizes, for hitherto unpublished anthems—one of \$150, two of \$75, three of \$50 and six of \$35 each—will be awarded by competent judges who reserve the right to purchase, for at least \$25, any competing anthem not winning a prize.

The breadth of the field thus opened to anthem writers is suggested by the fact that this publish-



ng house publishes about 200 anthems annually, and that these are sung by 20,000 to 35,000 singers within three months of publication.

This sixth Lorenz anthem contest closes February 1, 1927. Other details of the prize offer are obtainable from the *Expositor*.

## THE STORY OF THE COKEBURY HYMNAL

More than one million copies sold in three years) *Something Different in a Songbook*—was the criterion which we set ourselves, after having received numerous letters which revealed a widespread dissatisfaction with the song books then available.

What was wrong? A thorough investigation brought out the fact that most of the popular-priced song books were what might be termed "one-man" song books, compiled entirely by one person, who selected the songs to be included, edited them and controlled the copyrights thereto. This naturally limited the number of good songs that might be included because it was practically impossible for one person to control the copyrights to all the good songs or even obtain permission to use them in a book of his own making. Armed with this "diagnosis," our next step was to find out just what kind of a song book was really wanted. What better way than to ask the people themselves?

Personal letters were sent to more than 250 leading ministers in various sections of the country requesting their aid and influence in finding out through their song leaders and congregations the songs that were best loved and the kind of a book they would like to have.

It did not take long to tell the story. What they wanted was something new and different within the prevailing popular prices. A book that could be used by either large congregations or small ones, day in and day out, for Easter or Christmas, revival or regular service, Sunday school or Church and one that would not be out of date in two seasons.

And the songs? Almost without exception, these modern twentieth century congregations chose the old-fashioned, heart-warming, soul-stirring hymns of our forefathers. With *Jesus Lover of My Soul* heading the list, all the old favorites followed in close succession. A goodly number of the best modern hymns proved their right to be classed with the older favorites and were included, but the spiritual songs of Wesley, Watts and Crosby prevailed.

What a wonderful collection it made! An inspiring, but formidable task lay before us. *One Song Book* to fulfill all these requirements and to contain all these songs? There was no getting round it. It was a difficult and expensive process, for the songs selected were the very best songs of all the best composers and publishers, and constituted a maze of copyright and other legal problems which would have to be untangled before we could publish the book.

But—it was done. We had the will, and we found the way—and the Cokesbury Hymnal was made. No doubt you have seen the book—perhaps you have already used it. If so, you know

that it is in reality an anthology of American hymns, and deserving a place in the home as well as in the church, Sunday School and young people's society.

Its sale has been phenomenal, far beyond our fondest expectations. Over a million copies have already been sold in less than three years and the demand continues. Churches all the way from Canada to South America are using Cokesbury Hymnal, the largest cities and the smallest hamlets ring with its melodies every Sunday. All of which justifies pride in its production.

## HATS OFF TO OUR CHOIR!

They have rendered invaluable service during the summer. They took no vacation, but "stayed by the stuff" through all the holiday season. Pastor and people give them and Dr. Leigh praise and heartfelt thanks. *No choir like "the choir of the Third"*—*Bulletin Third Baptist Church, St. Louis.*

?????????

Now is the time for all good men to come to the aid of their church—this church, our church, your church, my church.

## THE INEVITABLE HAS HAPPENED

To make our great new building possible it was necessary for us to go into debt, so we borrowed \$200,000 from an insurance company in another city. The difficult side to this transaction is that we could not get the money until we had signed an agreement to pay back.—*Bulletin First Baptist Church, Knoxville.*

## THE COMMUNION TOKEN

The Westminster Church Session has voted the Communion Token system in Westminster Church. In very brief this system is as follows:

(1) The Church constituency is divided into districts.

(2) Each elder is charged with the special oversight of the district allotted to him.

(3) Each elder is responsible for the distribution of the Communion Token to the membership in his district the week preceeding the Celebration of the Communion.

(4) Each communicant and member of the church is responsible for the return of the Communion Token to the elder at the church at the observing of the Ordinance of the Lord's Supper by placing the same on the offering plate.

(5) Each elder is responsible for a full and detailed report as to the membership in his district as found in his visitation thereof at the post-communion meeting of the session on the Monday following Communion.

(6) The Communion Token is placed personally with the members by the elder if possible, or by a member of his family, or if necessary, by mail.—*Westminster Herald, Waterloo, Iowa.*

## PASTOR'S DIARY

The Pastor has come in contact with local people as follows:

2747—through socials and public gatherings.



2909—people attending public worship.

5656—total people from September 15 to August 15.

27.4 average attendance at morning service.

51.0 average attendance at evening service.

May God add His blessing to the work.—E. C.

Hise, Pastor M. E. Church. Green Lake, Wisc.

### THE WATERMELON FEED

The Business Men's Bible class lost the contest to the Home Maker's department. The men's class made a wonderful record with an average of over one hundred every Sunday for the nine weeks. But the married women made a still better record and the men had to feed them watermelon last Friday night. There were over three hundred present. A flashlight picture was made, and anyone desiring this picture may leave an order in the church office. Prices are fifty and seventy-five cents.—*Church Life, Tulsa, Okla.*

### THE MONTHLY BREAKFASTS

served by the ladies of New Hartford are an attractive feature, and bring together for a meal and an early morning visit many folks. This beautiful suburban church is particularly happy and especially fortunate in the ministry of E. C. Love, the efficient pastor.—*Christian Advocate.*

### ADVERTISING ORDERS

The Weslaco people seem to be embued with the idea of do or die. Again this week the League workers of that growing little city come forth with nine ads for the Valley Methodist and a good percent of profit to their League. Some other Leagues of the Valley should catch the spirit.—*Bulletin, McAllen, Texas.*

### GOALS FOR THE NEW YEAR!

1. A Community Hall!
2. 500 New Members in the Church!
3. A Prayer Meeting with a Thousand!
4. A Sunday School with 1200 average attendance!
5. Two overflow church services every Sunday!
6. Everybody on the job Boosting Linwood!
7. Every man, woman, and child giving through Envelopes!
8. A new spirit of "Love and Loyalty to Linwood!"
9. More and better work for Young People in this Church!
10. More hospitality to strangers who come to Our Services!—Wm. L. Stidger.

Our Sunday School attendance was 1,225 last Sunday. Good teaching and a genuine personal concern for every member will go on increasing this already splendid attendance.—Dr. F. F. Brown, Knoxville, Tenn.

Stranger, Welcome! Where do you come from? Will you stay with us? We hope you will. We are sure to like you and hope you will like us. Give us your name and address. We would like to call on you and help you to get acquainted. Do not leave the church today without shaking hands

with as many as possible. This is a church of a hundred handshakes.—*Bulletin, First Baptist Church, Salem, Oregon.*

## A Rally Day With Pep and Purpose

REV. LEWIS KEAST

Rally Day affords a three-fold challenge—a challenge to the Church, a challenge to the Sunday School, and a challenge to every individual in the Church and Sunday School. The whole plan is pregnant with power because of its potentiality. Many churches and Sunday Schools are planning a whole week of special effort, giving a week-night to each organization in the church and bringing all of the services to a culmination on Sunday. Here is an opportunity to give "Pep and Purpose" to the work of the whole year. As the day is often determined by the morning hours, so the church-year will be determined largely by the way we set out in the fall.

An executive committee will plan to include the whole church in this special effort. Let the program be inclusive to the extent that not a single department shall be slighted; and let it be exclusive to the extent that nothing foreign to its purpose shall be undertaken. Enthusiasm can be maintained only as we concentrate our effort on a unified plan. Through it all there must be one clear increasing purpose.

Make a good beginning. Let some one give a ten minute talk on "Pep." Here is a start for a short address: Let the first "P" represent Prayer. We can never get very far in a Rally program without prayer. Let the "E" represent Enthusiasm. That forms the very essence of a Rally. Now let the last letter represent "Passion," or "Power."

"Prayer

PEP "Enthusiasm

"Power

Let these three ingredients be found in the plans for Rally Day and both the Church and Sunday School will soon see that they have but one great increasing purpose, namely, the coming of the Kingdom of God.

The choice of songs will have much to do in creating the proper morale. Let them have some "presto" in them. For instance, a great song with us is:

"Sail on! Sail on! God lives, and He commands, Sail on!" Many with similar strain might be chosen. Let every song be set to marching orders. We are planning for advance in the army of God, and folks must be reminded that if we do not get in step with our great Commander, we shall soon be left behind. A program with "Pep" will do this for us if we pray with passion!

Publishing houses are offering a great many helps toward Rally Day services, but it should be distinctly understood that the success of any movement will depend largely upon the promoters of that movement. You may use a poster, or a postal card; but it is the person that counts. Badges and banners are a mere "bluff" if the soul of some person is not stirred. The dead



must be brought to life. The inactive must be set to work. Else your Rally Day will be a failure.

Our vim will depend upon our vitamins. Upon what are we being fed? What is it that urges us on to Rally Day? It is not enough to be full of "Pep." Much of the evil wrought is due to mis-directed energy. To what "purpose" do we plan the rallying of our forces?

Our Lord claims the admiration of the world in his devotion to duty. Jesus Christ met temptation on every hand, but there was never any compromise. "I came not to do mine own will, but the will of him that sent me." The Church must make more of Jesus Christ and his method. Christ was always speaking of the urgency of the work of the Kingdom of God. "I must work the works of Him that sent me while it is day, for the night cometh!"

The apostle Paul was of kindred spirit in this matter. Through his life we see that "one increasing purpose runs." "This one thing I do; forgetting the things which are behind, I press toward the mark." Rally Day might well look to that word for a motto. "Forward be the battle cry!" With Paul there was a concentration of purpose.

What shall be our purpose? Numbers? Getting a few more to Church and Sunday School? That might be praiseworthy. Getting up a big program? That might be commendable. But neither of these are the great need of the day. There are lost souls to be won. That ought to be our chief purpose. Let the purpose of Rally Day be nothing less than the full accomplishment of the Church of God! The year that lies ahead can be no other than a great year if we with the urge of the Divine Spirit shall truly seek this high and noble result.

### TEN THRIFT TIPS

Work Steadily.  
Save Regularly.  
Budget Intelligently.  
Insure Sufficiently.  
Invest Wisely.  
Own Your Own Home Protectively.  
Pay Your Bills Promptly.  
Share Charitably.  
Make a Will Immediately.  
Ride Your Thrift Plan, Don't Let It Ride You.  
—Samuel W. Grafflin

### A MISSIONARY CHURCH

Should have a program of missionary education; missionary committee or department; be interested in the entire kingdom; a missionary pastor; practice the habit of praying for missionaries; missionary budget; missionary education in the Sunday School; missionary education in the young people's society; missionary education for boys and girls; study classes for all church debts; missionary reading courses for all grades; a missionary library; missionary programs; a Missions magazine club; missionary dramatics; a stereopticon missionary picture; a missionary room; send delegates to

summer conferences or assemblies; hold life service meetings.—Rev. Ernest Shanks, Salem, Oregon.

## Mission Study

1926-1927

(These books may be ordered through The Expositor, or through your Denominational publication house. Send remittance with your order. Any one or all of these books will be helpful to you in your Mission Study programs.)

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Fear forces the imagination into the creation of unreal and untrue atmospheres.

Fear forgets the strength you already have and the added strength God is willing to give to you.

Fear makes faith impossible, stabs hope to the heart, throws a gloomy shadow over love and leaves one trembling and defeated when he ought to be radiant in joy and victorious in life.—Allen Stockdale.



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There is nothing wrong with the church.

What would you and your children and the whole community do without it?

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They are "sore" at something or somebody else and are taking it out on the Lord. They are trying to quiet a conscience that is telling them: "You ought to be a better Christian, ought to be giving more and giving more." They are making excuses for their own shortcomings.

When somebody, therefore, begins to tell you, "This, that and the other thing is wrong with the church," begin looking for what is wrong with the individual and you will have found the trouble.

Not that the church cannot be improved. There could be stronger faith, more fervent zeal, more self-denying, brotherly love and charity, a higher walk of life, etc., but blatant criticism is not going to correct the imperfections, and those people who indulge in it should be spotted and rebuked for what they are.

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When there's something we can't explain very satisfactorily we say it's too well established to need explanation.—*Ohio State Journal.*

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# Gold-Mining in the Scriptures

## The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

### WHAT JESUS THOUGHT ABOUT GOD IN NATURE

#### 1. That God is Continually Active. John 5:17.

*Ho de Iehsous apekrinato autois, Ho Patehr mou heohs arti ergadzetai, kagoh ergadzomai*, "But Jesus answered them, The Father of me even until now worketh, and I work too." In the authorized version it reads, My Father worketh hitherto, which to modern readers is apt to miss the exact force of, clear up until the present time. (For this passage see Gold-Mining, May, 1926.) But our present point is that Jesus thought of God as always an active Agent or Doer in the natural world. Though he had "rested" from creation at the close of the six creative "days" or epochs he had still continued his providential work through all the intervening ages "even until this present moment." So Jesus affirmed.

#### 2. That God's Agency in Nature is Personal. Matthew 5:45.

*Hopohs genehsthe huioi tou Patros humohn tou ouranois*, "That ye may be sons of your Father, (viz.) the One in the heavens. *Hoti ton hehliou autou anatellei epi ponehrous kai agathous*, For the sun of him (his own sun) he maketh to arise upon evil men and good men, *kai brechei epi dikaious kai adikous*, and wets with rain just men and unjust."

However much the modern mind has been molded in its nature-thinking by the scientific terminology of the day and the dominant concept of the reign of the law, Jesus had not lost the Edenic point of view, nor drifted from the Bible teaching that God is the actual and personal Agent in the processes of nature.

We say, "it rains, it storms, it snows, the sun rises, the moon sets," instinctively depersonalizing all these cosmic forces; or else we go to the other extreme and speak of them all as brought about by the will of "Mother Nature." The first method is purely atheistic, the second exactly heathen; but Jesus adopted neither way of eliminating God from daily life. He, looking upon the sun shining in splendor, said simply, "That is God's sun; your Father in heaven makes it to rise." When the rain was seen refreshing the parched fields as it fell, Jesus said to his disciples: "Behold now my loving Father blesses the earth with his rain. And he does not even withhold that mercy from evil men who hate him who gives it."

The Bible uniformly ascribes natural processes (whether regular, as rain, sunshine, growth of crops; or exceptional as earthquakes, tempests, tidal waves) to the direct volitional activity of God. And Jesus unquestionably, and unques-

tioningly, followed the Scriptural teachings declared that God is the one who is the Doer of these marvels in earth, sea and sky.

#### 3. That God's Personal Working is Because of Love. Matt. 6:26-32.

*Emblepsate eis ta peteina tou ouranou, hoti ou speirousin*, Behold the birds of the heaven, that they do not sow, *oude theridzousin, oude sunagousin eis apothekas*, neither do they reap, nor do they collect (food) together into places of laying up, *kai ho Patehr humohn ho ouranios trephei autois*, and the Father of you, the heavenly one, feeds them. Which is in exact accord with Christ's other amazing words, *Ouchi duo strouthia assariou pohleita? kai hen eks autohn ou peseitai epi tehme gehn aneu tou Patros humohn*, Are not two sparrows sold for a trifle? Yet not one of them shall fall on the ground without (the loving attention and wise consent of) your Father.

Clearly, Jesus thought of God as having as loving personal care over every one of his creatures; even as the poet sings,

"He prayeth best who loveth best  
All things, both great and small;  
For the dear God who loveth us,  
He made and loveth all."

#### 4. That God Works in Nature Purposively to Produce Beauty. Matt. 6:28.

*Katamathate ta krina tou agrou pohn auksanousin*, Consider carefully the lilies of the field how they grow: *ou kopioksin oude nekhousin*, certainly not do they toil, nor indeed do they spin: *legoh de humin hoti oude Solomohn en paseh teh dokse autou*, yet do I say unto you that not even Solomon, in all the glory of him, *periebaeto hohs hen toutohn*, did cast about himself such (kingly garments as are worn by) one of these.

But lilies have no consciousness, no sensation: it is clear therefore that God's primary reason for so clothing the lilies is that they may be beautiful to look upon. And for whom to look upon? For man? Doubtless. Yet doth he make the earth beautiful where there is no man to behold the beauty.

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

But God does not waste sweetness, nor grace nor glory.

Perhaps then he clothed the lilies thus that angels might look upon them and be glad? Doubt it not: yet this is not enough. God, the divine Artist makes the beauty of the earth and skies: why not primarily that he himself may look upon that beauty and rejoice? Is not this the definite declaration of the Psalmist: "The Lord (Jehovah)



all rejoice in his works." Psalm 104:31. The pillars of God's temple which Solomon built were crowned with lily work: type of all the beauty with which God has adorned the vast pillars of the earth and sky. "And God saw everything which he had made, and behold it was very good:" which certainly includes beauty as well as utility, and grace no less than grandeur.

Who can doubt, then, that Jesus thought of his Father, God, as himself loving to see the beautiful things which he had made; and every other beautiful thing in nature?

#### 5. That God Made Nature to be a Book of Spiritual Lessons.

To the thought of Jesus the world of nature was full of spiritual significance, a treasure house of beautiful truths, a divine picture book to teach religion. And Jesus used that book as having been created for that very purpose. Light, water, growing grain, fruitful trees, barren trees, trusting sparrows, and hungry ravens fed—wherever Jesus turned he saw wonderful deep lessons which his Father had built into the very constitution of the world for man's perpetual instruction. The spiritual lessons which Jesus found in nature were actually there; not imported into nature by the fancy or imagination of any man, even his own. This is evident, not so much from any single passage in which Jesus made such declaration, as from the whole spirit and method of Christ's nature teachings.

Now let us close today's discussion by asking if it be not true that many modern preachers would do well and wisely to turn from the "burning questions" and dogmatic debates which, judging from our metropolitan press, monopolize so much of the pulpit in these days, and sit at Jesus' feet to learn of him the beauty, the power, the spiritual appeal to the flock of Christ, to be found in the gospel mediated through the deep things of nature? Peace, placidity, spiritual insight, deep reasonings upon supernatural principles revealed in nature's processes, come to the men who walk with Jesus through the nave and transept of God's temple of Nature, where God is ever working and teaching.

And if, in this study today, we agree in thought with Jesus, that God is continually active in nature, everywhere about us, that his activity is directly personal, that his work is permeated with love, that he is ever working to make this earth beautiful, his creatures happy, his children good, we shall find a whole group of angels (that is, of inspiring sermon themes!) peering out at us here, asking to be used in bearing God's message to his people.

## Music and the Church

(Continued from page 25)

and inconsistencies in many of our church programs, due to our lack of knowledge of the power of music, has much to do with keeping many people away from our services. If it is true that a chain is only as strong as its weakest link, then our chain of salvation, the service of God is not honest or consistent if one link is weak. What are some of these weak links? One of the weakest

is the thought that the preacher should keep hands off the music. If he is responsible to God for his ministry and if the service of worship is one of the expressions of that ministry, it follows that he is responsible for every part of the service. He must know and understand the power of music. Another weak link is the rendition of anthems or solos while the offering is being taken. We should rather have quiet, calm, instrumental music. Other weak links are the use of such expressions as "Open the windows while we all stand and sing No. 49," and the use of music for the sake of pep or entertainment in the church service, also the singing of such profanity as appears in certain Sunday School song books, for example, "There may be flies on you and me but there are no flies on Jesus."

The type of music used in our Sunday Schools is secular to the extreme. A milk bottle filled with whiskey does not change the whiskey into milk, neither can sacred words make a secular, jazzy rhythm into music that will arouse feelings that can be used in the worship of God. Another weak link is the use of music that has been selected because the text fits the sermon. We must know what feelings are first aroused by music. If the text and music are wedded the selection is good, if not, the music controls the feelings and the words mean nothing.

One of the very weakest links in all of our services of worship is our failure to realize that music plays a two-fold part in the church of today. First, in our services music is the cement which binds the service together and prepares the congregation for the pastor's sermon. Music is never a happen-so, but has a definite mission in the church service. Second, music can and will become one of the greatest factors in our program of religious education. If these links are to be made strong we must have a definite program for our churches, a program that will bring every member of our congregation into the joy of singing the praises of God.

The minister of music will be a Christian and assistant to the pastor. The church will not pay individuals to sing their praise for them. The minister of music will be a competent man, who can give free musical instruction to the entire church, not that the church may become a musical church, but so that it may more beautifully sing the praises of God. What we need most is not better hymn books but better leadership in the choir loft—leadership that will go step by step with the leadership in the pulpit, leadership that will make of us a singing church, leadership that will uphold the hands of the pastor so that together they may on the wings of prayer, praise and preaching, lead the people up to the Throne of God.

The following is to the credit of an old colored church member in Alabama: "Folks make me tired representin' Satan as runnin' after dem to tempt dem. De truth is, my friend, dere is so many people pullin' at the debil's coat tails dat he ain't got much time to chase anybody."

—The Churchman.



## Pulpit and Pastoral Prayers

### A PRAYER FOR THE MISSIONARIES

Having heard the call for service, our Father, many of Thy chosen ones have surrendered their lives to Thee. Their powers, received from Thyself, they have prayerfully placed upon Thine altars. When Thou hast bidden them to go afar, into distant and lonely parts of their own country, or even to the far-flung frontiers of other lands, they have courageously answered, "Here am I; send me." Thanking Thee for these consecrated lives, our prayers ascend on their behalf. May heaven's choicest blessings be granted unto the representatives of Thyself and Thy church in every mission field. This we ask in the name of the Christ who has enabled them to go forth with songs of gladness in their hearts. Amen.—*W. J. H.*

### A COMMUNION PRAYER

The hours of Thy tragic suffering are vividly before us, O Christ, as we are about to partake of the emblems of Thy broken body and shed blood. Thou hast redeemed us, but great was the sacrifice Thou didst make. Thine own life Thou didst freely and fully surrender for sinful men and women. Amid the hush of these meditative moments we would more completely recognize our obligation to Thee. Life with all its powers for high and holy living and noble serving we would now place upon thine altars. Accept us and our services. Inestimably much hast Thou done for us; yet little can we do for Thee. But in this holy place and sacred moment we give Thee back the lives we owe. Amen.—*W. J. H.*

### A PRAYER FOR CHRISTIAN UNITY

The following prayer by Dr. Orchard was printed on a program for a Sunday evening service of sacred music, and recited in common by five thousand people of various faiths on an August night at Chautauqua Assembly, N. Y.:

"O Thou who art the Light of the world, the desire of all nations, and the shepherd of our souls; let Thy light shine in the darkness, that all the ends of the earth may see the salvation of our God. By the lifting up of Thy cross gather the peoples to Thine obedience, to whom alone belongeth the scepter and the crown; let Thy sheep hear Thy voice and be brought home to Thy fold; so that there may be one flock; one shepherd; one holy kingdom of righteousness and peace; one God and Father of us all, and above all, and through all, and in all. Amen."

### A PRAYER FOR MISSIONS

Almighty and most merciful God, we humbly beseech Thee to pour out Thy holy Spirit upon all

our missionaries at home and abroad, and to crown their labors with success in the gathering of souls into Thy kingdom. Strengthen them, we pray, Thee, with Thy good Spirit, and comfort them with a sense of Thy presence, that they may teach and preach to the upbuilding of Thy kingdom and the salvation of souls. Make us to realize that they are doing our work and grant us grace to support them out of the wealth of good things which Thou hast bestowed upon us; through Jesus Christ our Lord. Amen.—*Bishop W. P. Thirkield.*

### THE JOY OF THE REDEEMED

Almighty God, because the house is Thine, there is peace in it, and a great light makes it glad with a morn bright as heaven. This is the day the Lord hath made: we will rejoice and be glad in it. We would fain dry our tears today and have nothing but joy dwelling in the heart and singing along all the range of the redeemed life. Thou hast redeemed us with blood, Thou hast encountered the adversary in mighty battle, and behold! the outshedding of the blood of the heart of Christ was the very victory of the Son of God. We are redeemed, not with corruptible things, but with the precious blood of Jesus Christ Thy Son. We know not the price thereof; only they who have lived long as Thyself can add up the mighty value. To us it is precious, redeeming blood, the blood which cleanseth from all sin, the answer of God to the wickedness of the world.

We have come up to Thine house with all musical instruments making glad noises, with shoutings of the heart because of Thy goodness, yea our whole life lifts itself up in anthems of joyous praise, because Thou hast set us behind and before and laid Thine hand upon us. Thou hast held over us the lamp which Thou hast set for Thine anointed, and Thou hast found for us a rod and staff. We have come to render our whole life to Thee in grateful return: Lord, accept the worthless gift, and make it worthy through him that was slain. Amen.—*Dr. Joseph Parker.*

### A PRAYER FOR COMFORT

O God, Father of us all, hear our prayer. Give sweet content to our minds cumbered with many anxieties. Give comfort to our hearts, heavy, it may be, with sorrow, and torn, it may be, with anguish. Give peace to our spirits, disturbed by our fretfulness, disquieted by our disappointments, distraught, perchance, by our unbelief. May the spirit of fear depart. May the spirit of love abide. Amen.—*Dr. S. J. Herben.*



**ON COMING TO THE LORD'S TABLE**

O Lord Jesus Christ, who didst command Thy disciples to partake of the holy sacrament of Thy most blessed body and blood, I would in humble thankfulness obey Thy gracious command. Help me to draw near with faith, that I may take it to my comfort. May I find in it strength to withstand all temptations, and consolation in the midst of every trouble. May it bring peace and joy to my heart. May I realize Thy presence and learn new lessons of Thy love. Join me anew unto Thyself and to Thy Spiritual Body, the blessed company of all faithful people; and to Thee, with the Father and the Holy Spirit, shall be the glory, world without end. Amen.—*Bishop W. P. Thirkield.*

**PRAYER FOR MISSIONARIES**

O Thou who hast made all nations of men to seek Thee and to find Thee, bless, we beseech Thee, Thy sons and daughters who have gone forth into distant lands bearing in their hands Thy Word of Life.

We rejoice that, touched with the enthusiasm of Christ, so many have consecrated their lives to proclaiming the message of Thy love to those other sheep of Thine who are not of our fold, that they may be united with us and that there may be one flock and one Shepherd.

Help Thy ministering servants to recognize the fragments of truth and goodness that are ever found where men are sincere and to claim these glimpses of Thyself as the prophecies of a fuller revelation. When discouraged by the hardness of their task, and the meager fruit of all their labor, give them faith to see the far-off whitening harvest. Inspire them with Thy gracious promise that, though the sower may go forth weeping, bearing precious seed, he will come again with joy, bringing his sheaves with him.

Comfort them in their exile and loneliness with a sense of Thy companionship and with the prayers and sympathy of their brethren at home. Through them let Thy word have free course and be glorified. And so let Thy Kingdom come, and Thy will be done on earth as in heaven for Jesus Christ's sake. Amen.—*Samuel McComb.*

**SEEKING THE TRUTH**

Christ, whom the common people heard gladly, Lord of Sincerity and Truth, before whom all that is hollow and unreal shrivels up and is consumed away; give us the spirit of reality; help us fearlessly and honestly to seek for truth and to listen to Thy challenge; cleanse us from prejudice and partizanship, and purge out from our inmost souls, O Lord, whatsoever loveth and maketh a lie. Amen.—*The Rev. F. R. Barry, D.S.O.*

**ILLUMINATION THROUGH WORSHIP**

O Lord, give Thy gracious help in our hour of worship that to each of us there may be granted some illumination upon our paths and upon ourselves some clearer light to shine upon Thee. And that as the things unseen become more clear to us, the grip of the things seen and temporal

upon us become less. O Lord, help us to make these a transparent, not an obscuring medium. May we behold Thee through them, may we climb up to Thee by them. Through Jesus Christ our Lord. Amen.—*The British Weekly.*

**FOR THE MINISTRY OF THE CHOIR**

O God, before whose throne in heaven the saints, standing on the sea of glass, sing the song of Moses and the Lamb; grant us to sing Thy praises here with the spirit, and with the understanding also, that we may be counted worthy to learn the new song, which none can learn save those that shall be redeemed from the earth; through Jesus Christ our Lord. Amen.—*Bishop W. P. Thirkield.*

**The Voice From the Tower**

(Continued from page 28)

that it is the chimes which carry this most desirable church personality. The thrill of childhood songs, age-old hymns, marvellously appealing anthems, folk songs, even old-time favorites and patriotic airs, struck from the silver-throated tower chimes never fail in their appeal to every heart in a community.

Beautiful but dumb church towers may be made to speak the message. In many cases the increase in membership and attendance has more than cared for the cost of so beautiful an invitation as this musical one. Because the melodies played are so simple, so sweet, so direct they stir up a host of memories in the adult mind of days that are gone, yet days that were good and happy and peaceful, memories of the past that create positive desires for today. There is left little room for questioning the fact that there is that within the human breast which responds to the appeal of the chimes, that which is stimulated in faith, hope and love.

As a means of reaching the attention of the thoughtless and indifferent with the call of the church, what method is so gentle, so direct, so effective as that of soft-toned chimes through the air? Who of us is not thrilled by the songs of childhood, the old hymns and other favorite airs. They have a decided uplifting effect upon human hearts and lives, a blessing upon all who are within hearing and thus we find the chimes an elevator of moral and spiritual standards throughout the entire neighborhood, and our duty to the community in which our church is situated may be better performed, more fully performed when we take advantage of the instruments at our disposal for the accomplishment of these great aims of the church.

Chimes for every belfry? Is that too high an aim? Every church spire, every school belfry, every college tower sounding the inspiring melodies of the masters! A wonderful appeal to the best in mankind, a wonderful indicator of deeper values, a fitting instrument for the betterment of the age to be generously used in making the world a better place in which to live.

## The Fight for Peace

(Continued from page 22)

becomes worse and worse. No longer are the battlefields the scene of operation, it will be wherever there are cities or towns or villages. When the first bombs were dropped upon some of our English towns, a thrill of presentment and horror went through the world, but we did the same thing. At my time in the army I saw fifty Allied planes to one of the enemy's. The only difference was that when we described the enemy's bombing operation, we described it from the earth, what destruction it had wrought; when we described ours, it was from the air, how many tons had been dropped by our gallant airmen. All I have got to say is what is perfectly obvious, men may remain the same but that thing does not, I know we must get rid of that thing or that thing will get rid of us. There is no alternative to that.

I think it was Henry Ford whose writings I was reading not long ago. He said in this world evils are seldom cured until they become rotten ripe. We have not enough moral sense to fight an evil until it hurts. Think how slavery went on and nothing brought it to a head until Lincoln said, "A house divided against itself cannot stand." We have been talking about peace for centuries but we have not yet had moral energy or spiritual vitality to stop it, but now we must stop it or it will stop us. If that cannot be done, there is nothing worth fighting for. A hundred years from now there will be devices, inventions, discoveries that will make our age seem primitive, but if along with those the ultimate end of science is to make man more destructive, then what is the good of science! Education is very noble, this redemption of the human mind from ignorance, but if your educated man is ultimately to be a more dangerous slayer than the uneducated man, is it worth it? Commerce is very wonderful, how the resources of every country are exploited for the good of man, but if commerce is to be shattered every now and again as it has been shattered, what is the good of it? Religion is very wonderful, very beautiful, the highest and holiest thing man knows, but religion cannot forever survive if every now and again its every precept is to be violated in a season of ruthless slaughter. There is nothing that is absolutely worthwhile unless that thing can be stopped.

What is more, it should, even if it cannot be stopped in our generation, at least be put well on the road to extinction. If you and I pass away without having done something really constructive in this matter, we shall have betrayed the coming generation as badly as we may have betrayed the last one. For if this generation that has suffered so much should write itself down as impotent to deliver itself, then the next generation shall come in and insofar as they remember what we have done, say, "Our fathers tried to deliver us and they could not so there is no way to break this thing," and the next generation will be not so much born into the world as damned into the world. I hear people talking about the ending of

war in this generation. Personally, I am hardly so much an optimist as that. I don't think we visualize the forces that are against peace. We assume all people would like peace but they really do not. I suppose it is because they do not look it in the face. But no one can honestly say that all people want peace. First of all, war is the oldest institution we have. We spend far more money on it than on any other cause. In England today we spend 14s. of every pound on war, and yet you know since 1918 there have never been less than one million people out of work who had to be paid out of State resources to keep them alive. You know we have declining markets, you know we have housing conditions that turn a decent man's heart sick when he thinks upon them, and with a debt of eight billion pounds, we still spend 14s. of every pound upon war. Somebody has received that money. A good many fortunes were made out of the last war and a great many titles. Take all the people we honor in our history and a great majority of them are soldiers and sailors. Tombs and statues in Cathedrals are to soldiers. In our ballads we have persistently glorified war. Perhaps the greatest thing that happened in the last ten years was that for the first time in history a rent has been made in that false veil and we have found that war is a brutal, bloody and fallacious thing. To my mind that is the only victory that has been won. Don't let us deceive ourselves with the idea that it is an easy job.

Have you ever tried to think how many businesses there are, which, if they do not actually desire war, at least profit by the possibility of war. Have you ever thought how men again and again make these war scares, oh, it may be to increase the circulation of a newspaper, or it may be to get some delicate piece of diplomacy put over. There are so many influences that find it an advantage every now and again to fall back on the possibility of war that we are blind if we do not see that all those forces at least make for inertia where peace is concerned. You will say this is a very pessimistic address I am giving. Do you think I would be doing what I am doing if I did not see this thing in gloomy colors? I do see it that way and I would like to make others see it too. I would like to do something that will shatter this thing. If I told the truth as I see it about this thing, at least I would succeed in sending you home very miserable. I don't want to do that. It is not what I am out for. I want to stir up the moral resentment of decent minded men and women and help to break the power that holds it, and that is the power of public opinion. I would like to make the followers of Jesus not only feel instinctively but confess boldly that there is something in this war system that denies and frustrates every principle of the Gospel. I have been down in the States and speaking to our kinsmen there. I don't think they have liked everything I said either. Yet I can understand their position. I suppose every other nation would act as they are acting if they had the same leadership. You know our kinsmen down below the Great Lakes



think they are at the head of the world. Anyone with a knowledge of history knows they are about fifty years behind England, at least in political experience. I am not talking about Ford cars, I am talking about the soul, about the experience of a nation. England, after the Napoleonic war tried the same policy that the States are trying today. She thought she would close herself in and not have anything to do with outside struggles. Friends down below the Great Lakes think they are very rich. So did England until she learned better. We have already gone through the process of thinking we could get all the money we wanted out of Germany. There are only three ways in which America can get the world's debts; one is by trade, which she tries to stop by putting up tariff barriers; another way would be for Europe to undersell America in foreign markets. That would not be palatable to America, and perhaps she could frustrate Europe. The only other way is for America to lend Europe money so they can pay it back. And that is what they are doing. Not for Britain yet, thank God! We are a proud people. But money coming back from other countries is only money America has loaned them. When they have received back their debt it will be found they are still owed more money than now. That is sheer horse sense. All history will support it. I love the American people very much, I think they are a great people. Don't think I am saying anything caustic. The ultimate factor in all our policies is the constitution of the universe. The greatest difficulty about democracy is its almost total inability to produce leaders. The leader in a Democracy must always play to the lower masses. It is only by a miracle there may come a Jefferson, a Washington, or a Lincoln. Our American friends are doing what any other nation would do under similar circumstances. This making of peace in the world is Britain's job. For what else has this nation been trained! This nation with a far flung Empire, with nearly one-fourth of the world's surface, all manner of people gathered beneath its flag, this nation indubitably strong, unquestionably valorous and undeniably victorious, this is the protagonist nation for peace. If she fails the cause is lost. America will follow on. It is what she is really doing all the time, though she thinks she is leading. We had better get on with our own job. So far we haven't a great record to look back upon since the ending of the war. The greatest gift that came to us was the covenant of the League of Nations. It came because of America. It was an American statesman that put it over. I know Wilson had many faults and foibles. There were many who voiced the opinions that lie embedded in that covenant before Wilson flung them out in his glorious English, but the significant thing was that he got it over because for the moment he was accepted as the spokesman for the great Republic of the west. I am saving up for that day when they will erect a statue for him greater than that ever erected for Washington or Lincoln.

But we got the Covenant of the League tacked on a Peace Treaty that frustrated it at every

point. When we got the Geneva Protocol then again we had hesitation, and let us confess it, on the part of our own Empire more than anyone else. Then we got the Locarno Pact, but even there we fell into the bad old ways of using the League for partisan purposes and in the end we got a vitiated atmosphere. What we have to hope for now is that it will be consummated yet, but as we look back we have not much to congratulate ourselves upon. We have lost point after point through fear. We have not dared to do the big and brave thing yet. Oh God, there is some obsession about this thing! I know of no other cause that could stand as war has and still be tolerated by man. Suppose it were possible for ten years to try out a Christian way of dealing between nations. At the end of ten years we had to confess human nature had been selfish, compacts had been broken, great catastrophes had come to the world and left it maimed, and everywhere fear and hate and suspicion paralyzed trade, starving people—all that had happened after trying the Christian way. My God! How the world would turn on Christ, and from every throat in the world one seems to hear the shout "Away with him! We have tried him and we do not want him!" We have tried it with a system that is not Christ's. Why do we not turn away from that. But we don't. People dig their heels in—it always was and always must be and what will happen to the Empire if we change it! We tolerate manifest injustice and insane stupidity because we cannot get enough moral force to break from its shackles. My hope is still in the Christian Church. If it can be aroused something still is possible. It cannot outnumber others but it can outweigh them. That is historic truth, not simply my prejudice as a parson. People who have a vocation in life, people who think moral and spiritual factors are greater in the end than material. It is because I think that, that for my part at least I fling myself a willing sacrifice to try and stir the consciences of those who walk in the way of Christ that this evil shall at last give way. What is the use of spending one's self on an address of this kind? You say, what can I do? But you can, you can do something. Let every man of us, every woman of us, give the best thought of our lives to this problem; let us stir up public opinion in the villages and let us believe with all our souls that if we cannot extinguish this thing in our generation, at least we can put it on such a point on the road that it is bound for extinction, for this is a thing that should be done, that must be done, and that shall be done.

### Setting Mob to Music

(Continued from page 20)

for his patients in their pain, he was always cogitating some scheme for their relief. He had *compassion*; and, like all true compassion, his compassion meant a *hand outstretched*. The man who can *feel* rightly will *act* rightly as a matter of course.

■ Jesus looked upon the mob: to him it was a flock unshepherded: he was filled with *compassion*.

Jesus looked upon the mob: to him it was a field unreaped: he was filled with *concern*. The wandering sheep might die, or be destroyed by wolves, upon the mountains. The golden corn might be overtaken by the early rains and be lost for lack of reapers.

"Shepherd those sheep!" he said in his *compassion*.

"Reap those fields!" he said in his *concern*.

It is a great thing, a very great thing, to share the *concern* and *compassion* of Jesus—to *feel* as he *feels*.

## V

But, most of all, I congratulated those young missionaries on the fact that they were *doing* as Jesus *did*. It is such a luxury to be actually *doing something* for the world's redemption. "Reap those fields!" he said, "for the harvest truly is plenteous but the laborers are few." The *laborers* are few: that is the trouble. We have plenty of experts, plenty of overseers, plenty of dreamers and visionaries and talkers; but the laborers are few. We are short of men who *do* things. The *laborers* are few!

When Martin Luther set out upon the work that shook the world, he opened his heart to his friend Myconius, and told him of his intentions. Myconius expressed the deepest interest and sympathy. "But," he said, "I can best help you where I am. I will remain here in the monastery, and, amidst its quiet seclusion, will pray for you, Brother Martin, as you toil out in the great world." And so they parted. In the silence of his cloister Myconius prayed day by day for his old friend; but, as he prayed, he began to feel uncomfortable. His mind was ill at ease. And, one night, having thrown himself upon his straw pallet in this restless mood, he dreamed a strange dream. He thought that the Saviour himself approached him and showed him his hands and his feet. He saw the fountain in which he had been cleansed from all sin and all uncleanness. Then, looking earnestly into his eyes, the Saviour said, "Follow Me!" Myconius followed. The crucified one took him to the summit of a lofty mountain. From that eminence he pointed to the *east*. Looking in that direction Myconius saw a vast plain stretching away to the horizon. It was dotted with white sheep—thousands upon thousands of them. And one man was trying to shepherd them all! Myconius looked carefully, and saw that the solitary shepherd was Martin Luther. The crucified one pointed to the *west*. Looking in that direction, Myconius saw a great field of standing corn stretching away to the world's end. And one reaper was trying to harvest it all! That lonely one was exhausted and spent, but he still persisted in his prodigious task. Myconius looked again, and he recognized, in the solitary reaper, his old friend, Martin Luther.

"Shepherd those sheep!" the Saviour had said in his *compassion*.

"Reap those fields!" the Saviour had said in his *concern*.

"It is not enough," cried Myconius when he awoke, "it is not enough that I should pray in

my quiet cloister. The sheep must be shepherded! The fields must be reaped! Here am I; send me, send me!" And he went out into the world and shared his old friend's labours.

## Broadcasting Sacred Music

(Continued from page 24)

Station WCBD, if we may judge from the requests made, are—"The Old Rugged Cross" and "Ivory Palaces." Both of these hymns, which are by contemporary composers, have been sung usually either as solos or quartets. Some of the very best results achieved have been the work of soloists and small groups, such as quartets and small choruses.

All talent at WCBD do their work gratuitously and gladly. Not a dollar ever has been paid any artist for any broadcasting done. All performers are members of the Christian Catholic Apostolic Church and all live in Zion, which is a city of but 6,125 population. "How then do you give such programs?" is a question frequently asked. In the Zion Conservatory of Music, a staff of twenty-two teachers is maintained, giving instruction in all branches of music. The enrollment last year was 950 pupils, taking more than 1100 subjects. All pupils receive free instruction, the Conservatory being maintained by the Church, under the leadership of Wilbur Glenn Voliva.

Mr. John D. Thomas, the Dean of the Conservatory, is a seasoned musician of the old school, a Welshman born, but American trained. He is at the head of all the musical organizations of Zion and as Program Director for WCBD draws on the Conservatory, which is continuously maturing talent for the radio work.

The principal singers and players at the Radio Station are accomplished musicians, a few of whom have a quarter of a century of notable achievement to their credit.

The jewel of consistency is worn by these artists. None has any outside interest. All are devoted to the Church and organization whose cause they have espoused, and it may be truthfully stated that their lives comport with their profession and, of course, this is as it should be in so unique an organization as Zion. Of what utter use would it be to sing sacred songs to hungry hearts, if such were not the case?

## Solo and Concert

(Continued from page 26)

in the concert hall. The minister must be on his guard and exercise such supervision as will prevent such things happening, if he cannot trust the director of the music to be as discriminating as he would be. The minister does not have to be a poet or a musician in order to exercise this supervision. He does need to stand firmly for his rights, for he, above all others, is responsible for the success or failure of the worship. He does need to keep in touch with the director of music and the accompanist. He must fraternize with them, and lead, not drive, them. He must cooperate with them and plan the work ahead. This



is being done by an ever-increasing number and therein lies their great success.

*The minister and the accompanist, the pianist or organist, should confer as to what the accompanist is going to play.* The accompanist can make or break a service of worship. The Prelude, Interlude, Postlude and Offertory are as important as any part of the music. The Prelude should begin softly; it should be devotional and prepare the hearts of the people for the Call to Worship. The Interludes should be devotional and maintain the worshipful attitude while the late-comers are seated by the ushers. (Late-comers should be seated at no other time.) The Postlude should be inspirational but not boisterous! It should be played while the people remain seated. It should never be played while the people are leaving the building, as if it were intended to drown the voices of the people as they greet each other. Sometimes the Postlude is played so loudly that the people have to shout at each other; sometimes it has seemed as if it were a race between the people and the accompanist as to which could contribute the more noise to the bedlam that was destined, apparently, to destroy all of the good accomplished in the worship!

## 2. It Will Determine the Character of the Musicians.

Such a conception of the function of the special music will not only determine the character of the music, but the character of the musicians as well. The character of the director, the accompanist, the soloist or the choir-member should be above reproach. Each church-musician, like the minister, should be known as a Christian. When the minister stands behind the sacred desk, the worshipper must see in him a man of God, or the sermon or the prayer will not be of much benefit to him. What is true of the minister is true of the soloist. When the soloist stands up to sing "I Know That My Redeemer Liveth" that one should have had a religious experience that reveals itself in the very act of singing. Singing in a church-service is not singing in a concert! In the concert hall the art, the technique, is brought more or less to the attention of the hearer, but in the church-service, these things, as well as the singer, are hidden behind the message, if the message is to reach the heart. The soloist should reveal God rather than his talents; to do so, one must sing from the heart as well as the lips. What is here said about the soloist is applicable to all church-musicians, to a greater or lesser degree, as they take part in duets, trics, quartets, or chorus numbers.

Music is one of the greatest of the fine arts. It can render the Church a wonderful ministry when it is used correctly and for the right end—the lifting of the worshipper up toward God. One must know God in order to do this acceptably.

## Church School Music

(Continued from page 30)

went as they pleased, did as they pleased, and while the lesson was being taught, stood outside and smoked. Finally when conditions became

unbearable these orchestras were kicked out, bag and baggage. Never should the tail be permitted to wag the dog.

2. The right type of music be used. I am very liberal in my view concerning the use of music in the Church School; however, a distinction should be made between a worship service and a dance hall. No matter how proficient or how inefficient the orchestra may be, there is an abundance of good music to meet the ability and there is no excuse for bringing "cheap" stuff into the sessions of a Church School.

It should be fully understood that although the orchestra may have its own leader, the leader of the school is the one in authority when the hymns or songs are being used. This is equally true as to the pianist. A division of authority is sure to spoil all the chances for a unified program of worship. If your school chorister hasn't the ability to command respect and authority, better get one who has such ability; yet this should not in any way give him the privilege of making himself obnoxious, by the abuse of his authority.

I am a firm advocate of special services for anniversary occasions. Nothing has been discovered that will interest the whole school, engendering enthusiasm and bringing out the scholars, like a service. Pageants are good in their place, but they interest only the few, and too often the music is of the depressing variety, so that the school that uses them to the exclusion of the service, in my opinion, makes a great mistake.

On the very morning that this article is being written, I read in a daily paper, that a Sunday School "expert," speaking before a convention, makes the assertion that the "Sunday School is slipping." If this is true, I am quite positive I know what will get it back to its former attendance and enthusiasm—i.e., the serious consideration of the music part of the service, providing bright and cheerful music to inspire rather than depress, to urge rather than restrain, to reach the heart rather than tickle the feet. God grant we may wake up soon.

## OPPORTUNITY

They know me not, the ones who say,  
I strive to shun the light of day;  
And one must seek and hold me fast,  
Before I go forever past.  
It is not so; they do me wrong;  
I boldly mingle with the throng.  
I push and jostle mid the crowd,  
At times I even cry aloud;  
Yet having ears, they hear me not,  
Until they learn that I am caught  
By one who just put forth his hand  
And bade me stop at his command,  
Obey the will and humbly serve  
The voice of vision, power, nerve.  
My name is Opportunity—I hold it true,  
If you seek me, then I am seeking you;  
Hold fast; weaken not; victory is sweet.  
As sure as water finds the sea,  
One day you and I shall meet.

—James W. Gibbons

## Illustration Department

*A Sermon Without Illustrations is Like a House Without Windows*

REV. PAUL J. GILBERT

### INSPIRED AT CHURCH

**Psa. 37:10; Jas. 1:5.** It paid a certain inventor in a very practical way to attend church some time ago, for he testified that he received an idea from something the minister said in connection with the address of the morning which he embodied in an invention which was so successful that he became independently wealthy from that one article alone. At the latest account it had not occurred to the inventor to "divvy up" with the parson who imparted the valuable suggestion.

"The once powerful student volunteer movement is now shattered into some dozen sections by revolting student movements."—*Robert P. Wilder.*

### 20 MILLION DOLLAR GEMS BURIED ANNUALLY

Jewelry to the amount of two billion dollars has been buried with the dead since the birth of America, is the statement of F. W. Patterson, of Atlanta, Ga., president of the National Selected Morticians. It is estimated that \$20,000,000 in jewelry alone is thus buried annually for sentimental reasons. The custom of burying jewels with the dead originated in Egypt.

Generously sentimental with the dead, Americans have also been so with the living.

### A SOUVENIR OF COURTESY

**Acts 27:3; 28:7; 1 Pet. 3:8.** It may be Ridgway of Sunday School Times fame, who tells this very interesting incident, anyhow it was noted in the Times:

Some years ago there was a courteous station agent at Coatesville named Frank. One day a salesman, waiting for a train, stepped up to the ticket office window and said, "Mr. Agent will you please tell me the nearest station to Coatesville?" "Pomeroy, sir." "Please give me a ticket to Pomeroy, sir," said the salesman. "Thank you, sir," said Frank as he handed the man his ticket and the change. "Of course, you know," said Frank, "that the first train that comes along is an express and doesn't stop at Pomeroy, but the Accommodation that follows does." "I don't want to go to Pomeroy," was the surprising reply. "A while ago I heard you say, 'Thank you,' to a poor foreigner who bought a ticket to Philadelphia. I travel all over the United States and I never before heard a railroad ticket agent say 'Thank you' to a customer who bought transportation. I wanted to have the experience. That is why I bought this ticket to Pomeroy. I will keep the ticket as a souvenir of the unique experience."

Courtesy costs so little that it is a wonder that we ever withhold it and deprive ourselves of the "pay within."

### CO-OPERATION

**2 Cor. 13:11; Psa. 133:1; Eph. 4:3.** Said a speaker to a group of ministers at a conference recently: "I have a Ford. It has four cylinders, an engine and four spark plugs which can furnish 20 horse power. When one of those spark plugs is 'out' I still ought to have 15 horse power left, it seems, but I haven't much more than one horse power in reality, as I discover when I have to go to a farm house to get the farmer to pull me out of the mud. The fact is I only have 20 horse power when the four spark plugs function together."

### DEBT FREE

"I saw a man go about in broad day light with a lighted lantern."

"Is Sing, the fish-dealer, crazy?" I asked a friend.

"Oh, that is only a custom," was the reply. "It means that he has not been able to pay his debts, and must carry a lighted lantern everywhere until he has done so. Chinese New Year began yesterday; but for him the New Year has not dawned—and it is still midnight of the old year. *He may exchange no New Year greetings until he has settled up his old accounts; nor can his friends greet him.*"—*Atlantic Monthly.*

### THE HIDDEN RIVER

**Isa. 35:1; Psa. 84:6; John 4:14.** The winning of the West has ever stirred the enthusiasm of Americans to press on to greater things. No greater inspiration for self-advancement can be cited than the western method of surmounting obstacles.

It was but yesterday that a quarter of a million acres of sun-baked sandy waste constituted an Arizona desert. Over it man and beast struggled with parched throats and swollen tongues, frequently falling by the wayside and dying of thirst.

Had those travelers realized that only a few feet below the surface of that arid ground was a flowing river, either their suffering would have been increased or they would have dug down and found relief and the means of continuous sustenance.

Now that the existence of that hidden source of water is known, the energetic western spirit has controlled the course of the river, brought it to the surface and diverted it into irrigation ditches



that will turn that barren waste into prolific fields of grain and produce.

It took courage to undertake this job. It called for the employment of skilled engineers of wide experience, and the result is success—that success and prosperity that crown the efforts of such courageous, ambitious, energetic men.—*Weekly Financial Digest*.

### HUMILITY DE LUXE

The most expensive chair in existence, so 'tis said, belongs to the pope. It is quite modern, having been made to the order of an American banker. It is of solid silver, beautifully chased, weighs nearly half a ton, and it is said to have cost something like \$60,000. Neither Rev. 3:17 or 1 John 2:16, are inscribed on the chair.

### ATTACK ON MAN VALUE

1 Pet. 2:25; Matt. 12:12; Luke 15:10. "Scrutator," financial writer for the *Chicago Tribune*, declares that the Chinese revolt against the so-called exploitation of China's resources and manpower by European and Japanese capitalists, is really an effort to depreciate the value of Chinamen. He makes this further observation regarding the value of men as determined by the cost of killing them:

"The average American, living in a capitalistic country given over to machine industry is worth about \$3,000, according to the average of compensation awards for all industrial deaths.

"The writer knows of a case in which two Chinese houseboat dwellers were swept overboard and drowned by the waves in the wake of an American destroyer, speeding up river to the rescue of imperilled missionaries.

"Compensation of \$50 each was paid to the families of the deceased. The settlement was satisfactory.

"If those two unfortunates had lived in exploited Chicago, among American wage slaves, they would have been worth much more than that. They would likely have been laundry magnates or chop suey kings, worth more than the average white man."

### HIS FIRST WORD

Rom. 8:15; Gal. 4:6; 1 John 3:1. Eleven years ago a Milwaukee lad, Ray Pawlowski, was struck on the head with a hammer and injured in such a manner that he lost the power of speech. Through the care and efforts of Prof. Wm. Duffy, of Marquette University, the lad has recovered the lost power and the first expression he used on the momentous occasion was, "Father and Mother, I can talk." The Great Physician came to the earth to restore to us the memory of the name men have forgotten. He longs for us intelligently and sincerely to call Him, "Father."

### A COACH AND HIS CREW

1 Cor. 9:25; Phil. 1:6; 2 Tim. 4:2. "Ed Leader is the most indefatigable worker I have ever seen, and also the most patient. He lives rowing. He

dreams it. No youth is too weak or too poor an oarsman to be neglected by Leader if he sees the boy is trying. When he has done his work with the crew which will make or break his reputation, he is down on the water with some boy who, perhaps, hasn't a chance in the world to make a crew, teaching, instructing, demonstrating—and taking as much pains with him as he would take with the stroke of the varsity crew.

"I have watched Leader at work with his crews. Let it be understood there is no drudgery, no sacrifice as great required of any college man as that of 'making' the crew. Hours of hard, colorless drudgery at the oars. Hours of arm-wearing, back-breaking pulling—and the reward, a few minutes of racing, with every outraged muscle and nerve driven to the limit, a blurred, half-conscious realization of screaming whistles, waving banners, and cheering crowds, and then the luxury of rest and the right to wear a letter on a sweater."

If a human trainer will take pains like that to produce a winning crew, ought we to take any less pains to train leaders for the Kingdom? Shall we not expect our Lord to be infinitely more interested in us than the most enthusiastic coach? He is busying himself with his children continually.

### ROCK FOUNDATIONS

1 Cor. 3:11; Matt. 7:25; Matt. 16:18. New York enjoys one advantage in respect to earthquake activity. Careful studies have shown that buildings having their foundations on solid bed-rock suffer much less than do those resting on clay, sand or other unconsolidated deposits. At Lisbon the lower part of the city, which suffered most, and the quay, which was engulfed, carrying thousands to their doom, were built on blue clay and other fairly recent beds. *Not a building on the harder limestone and volcanic rocks was seriously injured according to reports.*—*The Literary Digest*.

### 500,000 vs. 25

Josh. 23:10; Hab. 2:14; Matt. 19:29. French scientists call attention to the interesting fact that efficient agricultural methods have produced a half million grains of wheat from one grain in eighteen months, while the farmer, on the average, grows only twenty-five from one grain in the same length of time.

Something like that must occur in the religious work if we are ever to fill the earth with righteous, Christian, brotherly men. Is that not the intimation of the statement "two shall put 10,000 to flight?"

### A VOLUNTEER'S REWARD

2 Tim. 4:16; Mark 10:28; Luke 18:29-30. In 1917 Thomas Carroll Spencer, of California, volunteered to join the army instead of waiting to be drafted. A few weeks ago his commendable act of patriotism was rewarded by a cousin, a soda water manufacturer, who left him \$75,000 in his will with these words, "He answered the call of his country in its hour of need by volunteering and I like him for it."

## COMMENDATION

**Prov. 12:8; Luke 16:8; Acts 14:23; Mark 9:41.** James McCutcheon & Co., proprietors of a New York linen store, ran a black-bordered advertisement in a newspaper the other day for the purpose of announcing the death of David Hennessey, a clerk. The advertisement says he was one of the oldest and most respected employes and adds that "he was a very genuine and worthy man, one of those friendly, courteous, faithful, indefatigable workers who are a real asset to any organization."

It is not too much to say that there is a growing feeling in this country that the relationship between employer and employe is becoming closer, more agreeable, more harmonious. We are learning that the interests of those who own and those who work for owners are mutual. And gradually we are beginning to behave in accordance with that belief.—*Toledo Blade*.

## THE BIBLE BEYOND FASHION

**Psa. 19:9; Matt. 22:29; Heb. 1:1, 2.** The little pleasantries about the Gideon Bibles placed in hotels for the spiritual comfort and guidance of the guests, always remaining in good condition because never used has an element of fiction in it, if the story of the experience of a fashionable hotel in Chicago is true.

The management of the establishment refused to accept the Bibles from the Gideons for its guest-rooms on the ground that the patronage would be of such a high type that they would not be needed. But soon the patrons of "such high type" made so many complaints about the absence of Bibles in the rooms, that the management found it necessary to supply them. The Bible has long had the reputation of being "the best seller" among books, and even today when literature is poured from the presses by the ton, it retains its place as the leader. Perhaps one reason is that people do not get too high nor too low in the social scale to find comfort and inspiration within its pages.—*Houston Post-Dispatch*.

## GREEN GAS GOODNESS

**1 Cor. 1:20; Isa. 44:25; Luke 10:21.** Mr. H. G. Wells, who is too wise to believe in the immanence and power of Christ in the world, conceives of a green gas given off in the wake of a comet and entering the atmosphere of the earth. When breathed into the lungs this is to rid people of their weaknesses and trivialities and fill them with generosity and benignity.

Unbelief chooses fiction rather than reality for its religion.

## PREFER DRY AMERICA

**Luke 1:15; Prov. 31:4; Judges 13:4.** If John Bull is as attached to his booze as the wets declare, it is rather difficult to explain why it is that out of 206,000 who emigrated from the British Isles in one year, 36% passed up the wet colonies and dominion and entered the United States. Most of these emigrants were men, skilled workers and

rather prosperous enough to purchase liquor. Some day we shall learn that men who have suffered most from the effects of the liquor traffic crave freedom from its chains.

## THE FREEDOM OF ATHEISM

**Rom. 1:18; 1 Jno. 2:22; 1 Tim. 1:13.** According to medical circles in Riga, M. Lenin's unexpected death was probably due to too many doctors. For the year past a stream of specialists from Europe visited Moscow to diagnose the leader's ailment. Many different treatments and medicines were prescribed and all were tried. There was only one thing on which the specialists were agreed and that was that the patient has been suffering from *syphilis* for years and needed absolute rest.

Evidently he did not abolish God's immutable laws at the time he tried to abolish God in Russia.

## RICHARD CADBURY, SAINT

**Jas. 1:27; Prov. 16:7; 1 Pet. 2:15.** Once he came into contact with Cardinal Newman, who was nervous over morning prayer at the Bourneville works. The Cardinal was invited to see things for himself, and Cadbury describes their parting thus:

"He gave utterance to the dogma that there is no salvation outside the Church of Rome, yet he displayed the real catholicity of his spirit in lifting his hands above me in blessing before he went and saying: 'Mr. Cadbury, God will find means of saving you.'"

The humor and sanity of that unusual benediction may fitly conclude this brief tribute to the man with whom this reviewer was associated for twenty-one years of peace and war. His life is an education in social and industrial reform, in religious advance and in personal piety. And the biography that narrates the life is an essential sidelight on the closing decades of the Victorian era. It is from such stuff that history is pieced together.—*Selected*.

## PUBLICITY

**Mark 16:15; Rom. 10:14; John 12:32.** Salt cannot exercise its healing, keeping power unless it comes in contact with life. Nor can the gospel with its saving power accomplish anything unless it be brought into touch with the spirits of men. Karl Marx created a stir in 1859 when he published "Das Kapital." Mendel, the abbot of Brunn, discovered facts in the scientific world vitally affecting the laws of heredity and the organization of human beings in general. But it was 35 years after his discovery that they were published and began to affect the world. Dr. Slosson calls attention to the fact that it was three months after Banting, of Canada, told of the discovery of Insulin, when it was given to the world, which meant giving hundreds help, hope and life itself.

## THE BIBLE

**Psa. 119:99; Heb. 5:12; 1 John 2:27.** The millionaire owner of a great daily newspaper,



Herschel V. Jones, of the Minneapolis Journal, spent fifteen years studying a picked list of books by the world's greatest philosophers. "Then," he says, "one day I realized that all I had learned from them could be found in one book. The Bible!"

### UNSELFISH PATRIOTISM

Rom. 14:21; 1 Cor. 8:9; Matt. 25:40. A great business firm, realizing that it was aiding crime by its extensive sale of pocket firearms, at a cost of annual sales in this article of \$250,000, deliberately abandoned their handling. Mr. Cunningham, a member of the firm said:

"We have observed that a considerable percentage of the guns sent out to customers by mail are not purchased for any lawful purpose. You have only to glance at the average day's news to be convinced of that."

This is as fine an example of patriotic, sacrificial manhood and citizenship as was evident in time of war, when such decisions were common under that time of pressure. It is especially notable to have been done in times of peace. Such men deserve honor.

### HEINE'S RELIGIOUS CONFESSION

1 John 1:9; Luke 18:13. Although I belong to the Lutheran Confession (writes Heine) by the act of baptism, I do not desire that the ministers of that church should be invited to my funeral; and I object to any sort of priest officiating at my funeral. This prejudice does not spring from any kind of free-thinking prejudice. For the last four years I have renounced all pride of philosophy and returned to religious ideas and feelings. I die in faith in one God, the eternal Creator of the world, whose pity I beseech for my immortal soul. I regret having spoken sometimes of sacred things without due reverence in my writings, but I was led astray more by the spirit of the time than by my own inclination. If I have unwittingly offended against good morals and the morality which is the essence of all monotheistic doctrines of faith, I do ask pardon of God and man.—*Monaitan*.

## Music of Devotional Character

(Continued from page 31)

standard hymns are almost always appropriate. But they ought to be based upon the best of hymns, and not the more catchy sort, of which we shall speak presently.

Anthems with solo work reduced to a minimum are generally favored today. Solo work has been done to death during the past quarter of a century, and the tendency today is decidedly toward chorus work. The main objection to solos and duets is that they tend to become too much of a mere performance. As soon as a musical selection becomes a performance, and causes the people in the congregation to assume the critical attitude of listeners at a concert, its devotional qualities begin to wane. It makes of the church service a patchwork of prayer and performance. It is a

good rule to subordinate the personal element as much as possible.

The mechanism of the church's music must likewise be concealed as much as possible. Years ago it was thought to be quite the thing to see a director on the platform, with coat tails flying, as he brandished his polished ebony baton, trimmed with nickel-plate. Today the brandishing is confined to the choir room, and in the more dignified churches the director is kept out of sight. If his work is well done, the use of the baton ought not to be necessary in church. This statement has been challenged by directors with batons, but our answer is this: The writer has attended service at many of the most noted churches in the country—churches famed for their fine music—and we have yet to find one of them where the director appears with his baton at the church service. We have heard some of the fine choirs of Europe, and have never seen a director with a baton at the time of church service. A concert is a different proposition entirely.

On the subject of hymns, much might be said.

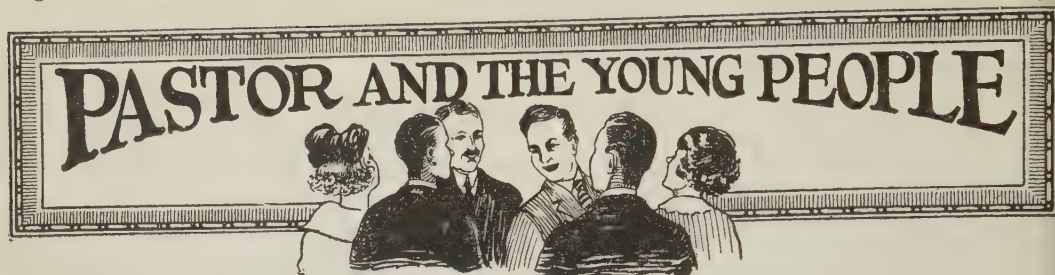
It is a fact well known to organists that the Old Adam delights in parading his wounded feelings. Dr. G. Edward Stubbs, that flaming apostle of better church music, remarked lately that it is assumed by most folks that soldiers like to sing rousing patriotic songs, and church people rousing hymns. Such is not the case, he says. Soldiers will sing patriotic songs if required to do so, but if a group of them are left to themselves, they will sing most mournfully at some sentimental bit of nonsense. With church people it is the same. A survey was made lately of the likes and dislikes of a large group of young people connected with a church body which has led the world for several centuries in the matter of good religious music. The result was positively shocking. Hymns of the most sentimental sort received the overwhelming majority of votes.

The mere fact that a hymn "takes" with the people is a poor test. People must be taught to appreciate good things, and not to follow the inclinations of the Old Adam.

The words of a hymn ought to mean something. It is interesting to study the words of certain "catchy" hymns, and ask just what they mean. Otherwise sensible folks see nothing unusual in singing as though their hearts would break about the sound of angels' voices which they declare are ringing o'er green fields and ocean's wave-beat shore. That such an idea is contrary to their experience never occurred to them. They will declare with fervor that the voice of the Saviour pleads like a booming bell at evening, and when they lie down to sleep that their heads rest on a stone.

The tune of the hymn must be dignified. Too much of the syrupy, sticky-sweet sort of music has found its way into most of our hymnals. Many an authority on church music has raved and torn his hair, figuratively, over the "pretty" music of Barnby and Goss, Stainer and Dykes. Such hymns may have a touching little melody, but it

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### NEW PATHS AND GUIDES

In this month of October the human world is reviving from its period of summer rest and re-entering the season of activity. The people have returned from summer cottages by sea and lake and mountain, invigorated and prepared for the campaigns of the winter season. Rally Day brings the church people together, ready for any proposed task. The pastor, as the manager of the Lord's business, must be able to offer wise plans and suggestions for fall and winter activities. Foremost among these are topics for study classes. Of course, the pastor does not generally lead such classes himself. He needs to select the best leaders available, and, probably, to suggest subjects for study and books which may assist and guide the chosen leader.

We have on our desk several books which offer valuable aid to workers with children and youth.

**Project Lessons on the Gospel of Mark** is principally a teacher's "plan book" for week-day schools of religion, but it will prove a mine of suggestions to the Sunday School teacher who knows how to use such material.

The book purports to be an account of lessons actually given to a class of seventh-grade boys and girls, using public school methods of education.

The essential thing to be gained from the book is the necessity of making the pupil's part in the lesson as large as possible, and of making the teacher's part as inconspicuous as possible. A lesson is not to be a lecture or sermon by the teacher, but rather a forum—a series of reports by previously appointed committees.

The most successful teacher is the one who apparently keeps herself the most out of sight.

(Women do this, as a rule, better than men. They are accustomed to being the power behind the throne.)

But don't for a moment imagine that we are suggesting a plan to relieve the teacher of work. Getting facts and ideas from the pupils is infinitely harder than to furnish them yourself. It is also infinitely more valuable to the one pupil who finds and gives the fact, and immensely more interesting to the rest of the class. It is the same principle that lies behind a trial by a jury of one's peers.

But to the teacher, it means time spent in preparation, in planning, perhaps in "coaching" the pupil, and much skill in execution. But nevertheless it pays the largest dividends on investment known.

Tell your teachers to read the book, not to follow it slavishly, but to let it suggest methods that will be available in their own classes.

**Project Lessons on the Gospel of Mark**, by Nellie C. K. Wadhams, 365 pp., \$2.25.

Another book for teachers and parents of children is **The Playtime Guide Book**.

The reading of this book will give many a minister an enlarged appreciation of the educational possibilities of the playtime of children. Ethical ideals and training can be given to children in supervised play more easily and thoroughly than in any other way.

The author points to one most valuable thing developed in games—the sense of *fair play*. This is enforced by the judgment of the other children—the most effective law known to boys and girls. The recreation hour may thus develop a sense of the rights of others, of justice as a rule of conduct. It may give training in accuracy, honesty, courtesy, and kindness. It may also teach boys and girls to become chivalrous winners and "good losers"—victors in defeat. Games give opportunity for cultivation of the habit of obedience to law, a need of life in a democracy.

**The Playtime Guide Book**, by Frederic K. Brown, \$1.50 net.

For classes of young people there is Prof. Rollin H. Walker's new book, **Picturesque Interviews with Jesus**. This book, too, comes out of years of experience in teaching the English Bible to college classes. It is a study of five interviews with Jesus, reported in the gospel of John. Dr. Walker's favorite questionnaire method is used somewhat. He is original and racy in speech, understands and talks to the ordinary lay mind.

**Picturesque Interviews with Jesus. A Study of the Master Personality**, by Rollin H. Walker, 70 cents.

For adult classes there is Dr. Coffin's **Portraits of Jesus Christ in the New Testament**. This is a study of Jesus as presented to us in the several gospels and epistles. An adult class might search for Matthew's portrait and Mark's portrait and compare them; so with Paul's and John's portrait. They might compare their own impressions with Dr. Coffin's judgments, and draw their own conclusions as to the portrait most vivid to their own eyes.

**Portraits of Jesus Christ in the New Testament**, by Henry Sloane Coffin,

**MUSIC IN THE SUNDAY SCHOOL**  
Every Sunday School that attempts to voice



its love for Christ and joy in him through inspiring music finds this well-nigh impossible until certain discomforts and real hindrances—which everywhere seem to be the rule rather than the exception—are eliminated.

Spontaneous, joyous Sunday School singing can not be realized in bad or overheated air, in overcrowded rooms, in rooms where kindergarten children so young that they cannot even read the words of the songs are massed together with older children and often adults who are impatient if forced to wait while the younger children learn the songs. Spontaneous, joyous singing cannot be realized under poor or careless leadership, or with weak accompanists or when the time set for learning new hymns is so limited that only hurry and confusion can result.

These enemies of good Sunday School music should give way to plenty of fresh air, to a regrouping of different ages together, to inspiring leadership, to strong support with piano, organ, or orchestra, or with all combined and to an allotted time during the opening of the Sunday School service for singing familiar songs, at first with smaller and selected groups. In this after-Sunday School practice, children learn to memorize many old hymns and Christmas and Easter carols for those services. In the regular song service of the Sunday School, the week following, this smaller group will be a nucleus, sufficient, with the accompaniment, to carry the song until the others learn it, too. Here, too, a supplementing Sunday School orchestra greatly helps.—*S. H. M.*

### RECOGNITION OF SERVICE

A recognition service is conducted each year in memory of the late Frank L. Brown, LL.D., former General Secretary of the World's Sunday Association, by the Bushwick Avenue Central M. E. Sunday School, Brooklyn, on the Sunday nearest the "Homegoing" of their still beloved and greatly honored Founder and Superintendent. He died on March 23, 1922.

On the fourth anniversary, members of the Bushwick Avenue Sunday School made a pilgrimage to the grave of Dr. Brown. Fifty persons stood above the last resting place of the body as flowers were lovingly placed thereon. On the Sunday afterward the annual recognition service was held during the school session.

The birthday of Dr. Brown is also suitably remembered by the Bushwick Avenue Sunday School each year. Chrysanthemums are presented equal in number to the years that Dr. Brown was Superintendent of that school. This flower is chosen because of the remarkable service rendered by Dr. Brown in Japan as Secretary of the World's Sunday School Association. He made four visits to that country and because of his efforts, the National Sunday School Association of Japan was organized and the Eighth Convention of the World's Sunday School Association was held in Tokio, October, 1920.

The Bushwick Avenue M. E. Sunday School was organized under Dr. Brown's leadership and

then superintended by him until his crowning in 1922.

Happily, this idea of remembering the services to the church of painstaking leaders of the past, is becoming more and more general. The graves of ministers in the local cemetery are suitably marked and annually decorated. The gold stars on the flag keep alive the memory of the sacrifice of many a young life and furnish an ideal of devotion to the youth of the present.

Tablets in the home church to the outgoing missionaries, home and foreign, suggest to the youth that it is often more difficult to *live* for a cause than to *die* for it.

If the heroes of the nation are to be remembered and honored, why not also the heroes of the cross?

This might be a task to be laid upon the young people of the church.

### THE EXPLOITATION OF YOUTH

*The Christian Register* quotes a virile protest from an educator against the current exploitation of youth and adds a timely word of its own.

These are the paragraphs:

Nothing is more exaggerated than the impression that youth is now profoundly different from youth of yesterday. Those who were youth simply grew up without the aid of propagandists. Yet there is a difference—in results. We sympathize deeply with a university president, John W. Hoffman, of Ohio Wesleyan, who says, "It is most unfortunate that the analyst, the exploiter, and the promoter have focused their enterprising genius on the youth of today." One of the unfortunate things is the presumption, in consequence of the promoter's work, that youth has the wisdom of its elders and is able to settle life's most complex problems. Youth's own conduct has been made to suffer by the new self-determination imputed to it by exploiters. Youth ought to be let alone, or nearly so.

Doctor Hoffman says, "We have heard them flattered and flagellated, cajoled and threatened, accused of having all the vices or possessing all the reforming virtues of a new era. It is a marvel that the average student maintains poise, serenity, and loyalty to great ideals in view of the criticism, flattery, and publicity to which he is subjected."

We believe that youth is the time of intellectual and spiritual acquisitiveness. Youth gathers the stuff on which he makes his life. It is normally the most individualistic period in his career. That does not mean it is antisocial. When one is in the business of making oneself, one requires discrimination, loneliness, and an indomitable determination not to be massed into flat impersonality. After a youth gets his bearings, he is ready for movement. And then he is no longer youth.—*Pittsburgh Christian Advocate.*

### WHO WAS TO BLAME?

The boy was standing before the judge of a juvenile court charged with a crime that had shocked the entire community and brought grief and misery to his parents.

"Where did you get the idea of committing such a deed?" asked the judge.

"I read it," replied the lad simply.

The judge hesitated a moment, then turned and addressed the boy's father: "Did you ever take the pains to examine the literature your boy was reading?"

"Why-er, no—that is, it never occurred to me," responded the man, cut to the quick by such a question.

Who was to blame?

Do you—teacher, mother, father—realize the tremendous influence on character building which is represented by the literature which is falling into the hands of your boys and girls?

Are you seriously and sympathetically trying to guide your boys and girls toward literature which you are certain will create clean and healthy attitudes?

Don't ever put yourself in the position of the father who had to acknowledge that such matters had never occurred to him.

July 19, 1926.

The Editor, "The Expositor."

After some urging by several of my brother pastors who have followed with interest an experiment which we were trying in connection with a Combination Service, Junior Church and Church School, I am enclosing herewith a brief article on several series of sermons preached at those services which have appealed especially to the children.

C. Franklin Koch.

### SERMONS WHICH APPEAL TO CHILDREN

For almost 18 months Trinity Lutheran Church, Sioux City, Iowa, has been conducting a combination service, Junior Church and Church School each Sunday from 9:15 to 10:40. Being a liturgical church, the full "Order of Public Worship" is used at the Junior Church as well as the main service at 11 o'clock. The children do quite as well at chanting it as the older folks. Sandwiched in between the confession of faith, the Apostles

Creed and the sermon is the lesson study period, 35 minutes in length, and the five minutes for announcements and report.

The Pastor endeavors to preach a simple Gospel message which will appeal to the children and which will tend to train them in the truths of God's Word. Two series preached during Lent, 1925 and 1926, may be of more than local interest. As these services were new when Lent, 1925, rolled around, a series of "Guess Who?" character sketches were announced. That series dealt with prominent men of the New Testament. The children were asked to try to find out from the the subject announced who the character to be discussed the following Sunday was. In 1926, out of fairness to the girls, women of the New Testament were chosen. The girls were particularly interested, and one girl, 13, figured out who all the women were. We give the two series herewith.

"A Rock"—Peter.

"The Man Who Found His Brother"—Andrew.

"The Runaway"—Prodigal Son.

"The Runt"—Zacchaeus (This the boys liked very much).

"An Athlete"—Paul.

"The Flower of Knighthood"—Jesus.

"The Conqueror"—The Risen Christ.

"To Know Her is to Love Her"—Virgin Mary.

"Always Mentioned Together"—Mary and Martha.

"Famed for Her Needle-Work"—Dorcas.

"An Ancient Business Woman"—Lydia.

"A Zealous Missionary"—Priscilla.

"A Helper of Many"—Phoebe.

"The Faithful Trio"—Mary Magdalene, Joanna and Mary the mother of James.

I have found if I can through the subject arouse the curiosity of the children they are much more attentive to the message. Not all preached are in series. For instance, the one of the Feeding of the 5,000 was stated "What happened after an All-day Sermon." The length of the sermon appealed to the children.

## Children's Voices

GEORGE STUMP

(All rights reserved)

The child should sing just as the adult should sing, with the limitations that I will mention. I do not mean that the child should be bothered with matters of tone-focus, resonance, breath control, et cetera. I believe that many adult singers are too much occupied with those problems when they might better be engaged in the quest of beauty and expressiveness in their singing. I have observed that churches seeking soloists frequently choose volume when they might have had color. Volume in a voice is, of course, a good quality, if color, or beauty, is not sacrificed. Hastily trained singers seldom have both quali-

ties, for volume with color is the product of development along natural lines. Volume alone may be obtained quickly by a "method" which focuses the tone firmly in the front of the head, or the face, and supports this tone with a high breath-form unnaturally "controlled."

In the cultivation of the voice along natural lines beauty and expressiveness come first. Then follows the development of volume without loss of beauty or expressiveness. In the singing of children we look for beauty and expressiveness, but we do not seek volume. However, the adult singer may attain to the maximum volume, if he



will make use of the natural reinforcement of the voice that the child yelling in terror knows how to obtain. If your turn of mind is scientific, rather than humanitarian, try laying your hands on the terrified child and you will observe an expansion and a stiffening of the walls of the abdomen.

That brings us to the discussion of the first item in a natural way of singing—the use of the breath.

Of course, the natural way of using the breath is the best way. The natural way is always the simplest way. If you are breathing naturally at this moment, you will observe that your chest is not rising and falling, but that there is a gentle expansion of the walls of the abdomen followed by an equally gentle sinking. If you are at ease, this rise and fall probably is repeated twenty times to the minute. It is all done with a feeling of relaxation. Now, if you are going to speak or sing a group of words, begin when this natural expansion reaches its highest point and interrupt the sinking of the abdominal walls until the phrase is finished.

Then the muscles are again relaxed and a new breath is automatically obtained. This will occur about 20 times to the minute with an adult, and an examination of popular songs, especially folk-songs, will disclose the fact that it requires just about three seconds to sing a single phrase. Try "Old Black Joe," "How Can I Bear to Leave Thee," "Ach Wie Ist's Möglich Dann," "Sole mio," "There's a Long, Long Trail a-Winding," etc. Obviously, then, there is no special development of the breath necessary for the singing of these songs. Therefore, every-one likes to sing them. All that is necessary for the production of good tone quality is that the exhalation of the breath be interrupted and the phrase be sung apparently without using any breath. Many well-liked church solos are equally well suited to the natural rate of breathing. Witness the "Holy City" that every one used to sing and the beautiful Gounod song for Good Friday, "There is a Green Hill Far Away" and many others. They may be well sung by untrained choir singers but most of the better church solos are not written for the untrained singer. Take for example the Bach-Gounod "Ave Maria," a wonderful melody often sung with altered text in Protestant churches. Sung in a proper tempo a single phrase requires six seconds, or double the

natural rate of breathing. In order to breathe at the natural rate it is necessary to take a breath between the 'ave' and the 'Maria,' and I have heard it done. But, of course, the better way is to develop the breath capacity and the ability to hold the distended abdomen for a longer time without discomfort. This can be done to an almost unbelievable extent. Then comes the ability to sing in one comfortable breath the long phrases in the solos in Handel's "Messiah." Beginning the expansion at the small of the back and expanding all the way around it is possible to obtain a great amount of breath and retain it without a feeling of surfeit.

Mr. Stump is a voice builder. To be a voice builder is the ambition of those who take up the teaching of voice as a profession, yet an ambition few achieve. The world is full of music-teachers, good, bad and indifferent, for not all those who call themselves music-teachers are all that the name implies. Many are rather the instruments for the furtherance of various, more or less worthy methods or so-called systems of voice culture and apart from that system in which they have specialized they are practically helpless in voice cultivation. Following his college graduation, Mr. Stump completed a post-graduate course in the University of Chicago, which was followed by three years additional work in the Chicago Seminary, so that his training has been such as to fit him pre-eminently for the building up of a vocal music in the church. Prior to taking up his present work Mr. Stump was professor of music in Earlham College and of him, Frantz Proschowsky, his former instructor says, "I consider him one who knows." On the basis of Mr. Stump being "one who knows," the *Expositor* is glad to pass on an article rich in suggestion and hint for the cultivation and preservation of the church's resources in juvenile voices.—J.M.R.

This larger supply of breath does more than simply make it possible to sing a long phrase. It serves as a support for the tone and gives the tone character and quality.

This quality of the tone—particularly if a tone of authority or of dramatic character is sought—may be intensified by judicious distension of the abdominal walls with a sensation similar to the sensation that one has when lifting. As a matter of fact a modicum of distention is maintained throughout all singing by advanced singers. Thus their voices have a uniformly firm texture.

It will be noted that in this mode of breathing for singing there will be no lifting of the chest and no expansion of the ribs except that which is

an indirect result of the abdominal expansion. Of course, all teaching of singing is not on this basis. Probably a majority of American teachers teach some variety of chest or costal breathing with direct control of the exhaled breath. But, while results of a sort are often obtained by other methods than the most natural, certainly they have no place in a discussion of children's voices. Let the children, at least, sing naturally. The first duty in connection with children's voices is to preserve them. And any but the most nearly natural way of breathing in singing leads to vocal fatigue unless very well managed.

These breathing principles are just as important in reading as in singing. Oliver Wendell Holmes wrote "The Physiology of Versification" from the point of view of the poet, and discusses the relation of the breath to the meter of poetry. Poetry in the tetrameter is easily and comfortably read aloud by the average man because normally he

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## THE SEMAPHORE

Rev. M. G. Gosselink

Text: "I will instruct thee and teach thee in the way which thou shalt go." Psalm 32:8.

What a fine thing the semaphore is! At the intersection of every busy street in our city a policeman stands to direct the traffic. He blows his whistle and then throws the signal. The semaphore says "GO" to the north and south traffic, and "STOP" to the east and west traffic. After a minute or two he again blows his whistle and reverses the signal. He does this all day long and thus a great many collisions and accidents are avoided.

Even in spite of the warning, some people are hurt, either because they do not pay any attention or because they think that they know better than the officer.

Each one of us owns a little semaphore which directs the traffic of our minds and hearts. It is Conscience; that still, small voice which God has placed within each one so that He may instruct us and teach us in the way which we should go.

When we start the day, we continue the journey of life. Each day is made up of streets. We have to choose often between right and wrong. When we come to an intersection we ask ourselves, "Which way shall we take?" Then Conscience helps us. Sometimes our little semaphore says "GO" and sometimes it says "STOP." I wonder if we always heed its signals?

A boy had picked up a stone and had just raised his arm to throw at a stray dog when he was startled to hear a voice say, "STOP." He dropped the stone and ran to his mother, saying, "Did you speak to me?" She had been watching him, and knowing what had happened answered, "No, son, that was Conscience warning you." His little semaphore said "STOP" and he paid attention to it.

There is an old saying, "Always go according to your conscience." That is not a safe rule to follow. It all depends upon what kind of a conscience you have. It makes a great deal of difference who controls your conscience semaphore.

A traffic officer knows just how and when to turn the signal. He has been trained for that purpose and does all he can for the safety of those who are afoot or in automobiles. But suppose that a man who had evil intentions took charge of a semaphore. He would change the signals too rapidly and there would be many accidents.

Some people's consciences are under the control of the devil, and, as a result, they go when they should stop and stop when they should go, and they get into a great many difficulties. If you let God rule your conscience, and are careful to obey its signals you will avoid trouble on the road of life.

Jack loved to go swimming better than anything else. However, he might never go without his father's consent. One hot day last summer, two of his friends passed the yard where he was

mowing the lawn. They said, "Come along for a swim." Jack answered, "I can't. I've got to cut this grass." "Let it wait," they shouted, "why not get cooled off first?" It was a strong temptation. Jack said to himself, "What shall I do?" The little semaphore signaled, "Don't go. Remember father." He obeyed and said to his chums "Not today, boys, Father is gone." "Forget father," they suggested, "he will never know," "I can't do it," said Jack, "my conscience won't let me. If I went swimming I wouldn't be able to look my father straight in the eye tonight."

Girls and boys, if you allow God to control your "STOP-GO" sign, He will instruct you and teach you in the way which you should go, and if you pay attention to the signals you will never be ashamed to look into His face or into the faces of your parents and friends.

## THE CERTAINTY OF REAPING

Earthly schemes often fail. Plans miscarry. Toil goes for naught. But it is not so in spiritual husbandry. The harvest may indeed be delayed and our hearts grow weary in waiting. But every faithful minister has a right to take to himself that promise: "In due season ye shall reap if ye faint not."

That assurance is from Him who is himself the Lord of the harvest. He created the soil in which we sow. He controls the winds and the rain. He is strong, and able to fulfil his promise to us. It is a great thing to be a worker together with God. That means to be using his methods. That means to be working toward his ends. It implies the privilege of a conscious alliance with his Holy Spirit. God's plans cannot fail. When we are abounding in the work of the Lord the work cannot be fruitless. "Your labor is not in vain in the Lord."

And this assurance is given to every one of his workers. If it were made only to the talented, the great, the strong there might be reason for discouragement. But the promise is addressed to every individual who "abounds in the work of the Lord." It is ours, fellow pastors, to sow the seed of truth and then look confidently to God for the increase. It is impossible to tell what a magnificent harvest he may give to a single seed sown in love and watered with tears. A single act of kindness done in Christ's name, a word of encouragement spoken to a despondent soul, may be the seed from which a golden harvest shall be gathered. Never was there such a seed-bed with such glorious possibilities of harvest as is the human heart, and especially the mellow, virgin soil of the child-heart. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." What an assurance! What an encouragement with which we may refresh our souls whenever we are called upon to take up new or difficult duties! The certainty of results. The assurance that our sowing shall not be in vain. These ought to prove never failing sources of inspiration and encouragement.



# The Homiletic Year—October

Communion

REV. Wm. J. HART, D.D.

Music

## THREE VOWS

Luke 22:19. Taking Communion involves great complications, terrific challenges, unlimited consequences. For to come to Christ's table means nothing less than three tremendous vows: (1) the acknowledgement that all we have comes from God, and therefore all is owed to him; (2) the agreement to make our individual lives and bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service;" and (3) the attempt to do absolutely as Jesus did, that we may keep his remembrance in faithful devotion. Communion involving less than this may be a beautiful show, a passing pageant, a delightful ceremony, a glorious privilege, but it is not a communion with Christ. At his table decisive and tremendous challenges are presented and accepted.—*Vincent G. Burns.*

## THREE EMPHATIC POINTS

1. The sacrament of the Lord's Supper presents one of the strongest historical proofs of the truth in Christianity, for through the centuries history records a continuity of its observance.

2. This sacrament is, next to the person of Jesus Christ himself, the greatest unifying factor in Christianity.

3. It presents a great proof of the existence of the supernatural, through the soul experiences connected with its observance.—*Bishop F. D. Leete.*

## THE HARNESSING OF AN EMOTION

It was always our wont to read on a Communion morning Plato's "The Death of Socrates," and the story of the crucifixion of our blessed Lord in the four Gospels: hoping that as we mused, and mused the fire might burn.—*Dr. John A. Hutton.*

## THE FIRST COMMUNION SERVICE

At the beginning of the Supper, according to the paschal usage, they had sung the first Hallel or "Praise" (Psa. 113, 114), and now at the close they sing the second Hallel (Psa. 115-118) and leave the room. It was midnight when the paschal supper was concluded, and they betook themselves to their wonted retreat, the Garden of Gethsemane, not now to sleep, but to await the issue. For on the Lord's intimation of the betrayal, Judas had quitted the room (John 13:30) and hastened to the rulers.—*Dr. David Smith.*

## A SACRAMENT OF OBEDIENCE

There is an inmost depth of experience, which

Paul had reached when he wrote: *Christ liveth in me.* The host owns the house. Every feast is a sacrament of obedience. To sup with him is to rise after supper, and gird ourselves with the towel, and wash his disciples' feet. He is not only the Christ of the convention and conference, but of the city slum and far-off lonely field in heathen twilights.—*Sir W. Robertson Nicoll.*

## A MEMORIAL COVENANT

On that ever-memorable day when our forefathers signed the memorial covenant in Grayfriars Church, "Some did write after their names 'until death,' and some did draw their own blood and used it in place of ink."—*The British Weekly.*

## THE SACRAMENTUM

It was the custom for the Roman soldier, before going to war, to present himself at the altar of the gods in the temple, and there take a solemn vow to be loyal to his commander through the campaign. The vow was called the *Sacramentum*. The early Christians seem to have appropriated the term, in the name they gave to the chief rite of their religion. When the Christian goes to the sacrament, he is making anew his solemn vow, his *sacramentum*, which he made at the beginning—to be loyal to the Captain of our Salvation, to the very end of the campaign. It is the rite of solemn fealty.—*W. S. S.*

## THE CHALLENGE OF CHRIST AND THE MARTYRS

"Twenty centuries of history are looking down upon you!"—this was the challenge that Napoleon flung out to his soldiers drawn up before the Egyptian pyramids. When I partake of the Lord's Supper I feel the challenge not only of Him who gave his life for me, but of the twenty centuries of Christian martyrs who are looking down upon me.—*Bishop J. H. Vincent.*

## THE WORLD VISION

A Church with less than a world vision and passion cannot successfully meet the challenge of the new and larger day.—*Bishop Edgar Blake.*

## NOVELISTS AND MISSIONARIES

"The finest person in Ben Ames Wilson's novel, 'Black Pawl,' is a Christian missionary. (I used to wonder whether all novels ridiculed missionaries, or only those I happened to read; just as I wonder whether all trains are late or only those I take.) It is rather curious that foreign missionaries, those bold soldiers of God, who give up

home, congenial society, intimate friends and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease and sickness; it would be interesting the if brown, yellow and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of science and the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic."—*Prof. William Lyon Phelps.*

#### HYMN WRITER AS A MISSIONARY

Reginald Heber had always been a zealous supporter of foreign missions, and when he was forty years of age he was offered the Bishopric of Calcutta. At first he declined the honor. But when the needs of India were urged he reconsidered his decision and wrote: "The sacrifice that I would not make for the sake of wealth and dignity, both my wife and myself will cheerfully make in order to prevent any serious inconvenience to a cause of so much importance."

So, in the flower of his life and the fullness of his powers, Reginald Heber went out to India in 1823. Then followed three strenuous years of intense missionary effort, during which Heber overtaxed his strength and seriously undermined his health.

On Easter Sunday, March 26, 1826, Bishop Heber spent an unusually busy and fatiguing day, conducting several services and preaching to crowded congregations of native Christians. In the evening he exclaimed, "Gladly would I exchange years of common life for one such day as this!"

A few days later, on April 3, 1826, death came with a startling suddenness to the saintly bishop at the early age of forty-three. Next morning at dawn Bishop Heber was laid to rest in St. John's Church, Trichinopoly, while round his grave countless mourners of all denominations joined in singing his own triumphant hymn:

"Holy, holy, holy, Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty,  
God in Three Persons, blessed Trinity."

—*Margaret Hillman.*

#### FOURTEEN POINTS ON THE BIBLE AND MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting Gospel.

14. According to the apostles, the missionary is the highest expression of the Christian life.—*William A. Brown.*

#### HYMNS CREATE AN "ATMOSPHERE" OF WORSHIP

The elusive quality of "atmosphere" in public worship depends, perhaps more than on any other part of the service, on the hymns that are sung. Many a preacher reveals himself through his choice of hymns in a light in which none of his words would show him. And a Church is related in a definite way to its hymn book. Methodists, for example, have always regarded their hymn book as a manual of devotion. It is a handbook of theology as well as a book of praise.—*The British Weekly.*

#### A SHOUTING RESPONSE

The Rev. F. Luke Wiseman was speaking, at one time, in the open air on "Wesley and Evangelism." As he spoke of Charles Wesley, and the hymns that he gave to the world, he referred especially to that hymn beginning, "And can it be that I should gain." He said Charles Wesley composed it the day after his conversion and while he was staying at the house of Billy Bray, who had been described as an ignorant mechanic, who knew nothing but Christ, and knowing him knew everything. An enthusiast in the crowd sang out, "Hallelujah! that's right."—*The Christian Advocate.*

#### MUSIC HELPED TO MAKE WESLEY

Music helped to make John Wesley. On the afternoon of his conversion, May 24, 1738, he attended St. Paul's, where his heart was stirred by listening to the anthem beginning "Out of the depths have I called unto Thee, O Lord. That night at Aldersgate Street he felt his "heart strangely warmed." The next day he went again to the cathedral and heard the choir sing: "My song shall always be of the loving kindness of the Lord." And John Wesley and his family helped to make music.—*The Methodist Review.*



## THE OLD HYMNS

There's a lot of music in 'em—the hymns of long ago,  
 And when some gray-haired brother sings the ones I used to know  
 I sorter want to take a hand—I think of days gone by—  
 "On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear sweet hymns of old,  
 With visions bright of lands of light and shining streets of gold;  
 And I hear 'em ringing—singing where Memory dreaming stands,  
 "From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,  
 When the lilies of the love of God bloomed white in all the ways,  
 And I want to hear their music from the old-time meetin's rise  
 Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew  
 The words, the tunes of every one—the dear old hymn book through!  
 We didn't have no trumpets then, no organs built for show,  
 We only sang to praise the Lord, "from whom all blessings flow."

An' so I love the good old hymns and when my time shall come—  
 Before the light has left me, and my singing lips are dumb—  
 If I can hear 'em sing them then, I'll pass without a sigh  
 To "Canaan's fair and happy land, where my possessions lie."—*Frank L. Stanton in The Atlanta Constitution.*

## A DEMAND FOR CONGREGATIONAL SINGING

The clerk of a Broadway hotel is seeking information in regard to church services.

"It is a new question our guests are putting to me that has made me turn inquirer myself," he said. "Many of them want to know in what church they can hear *old-fashioned congregational singing* and join in, if they feel like it, without attracting undue attention to themselves. That is a poser. I know where crack quartets, sextets, octets and full choruses can be heard, but I do not believe there is a church in town that makes a specialty of congregational singing. If there is, it does not advertise the fact."—*Norfolk Sun.*

## THE HYMNAL AS "THE TIE THAT BINDS"

Next to the Bible the hymn book is the greatest book in the world. Christianity is a singing religion—it sings songs of joy and hope. It raises

a tune in the night. "Songs in the night" is a worthy theme. Paul and Silas sang in the prison. Christianity sings everywhere because it knows no pessimism or depression. The true Christian's spirit is never dampened, and the fire of his enthusiasm can never be quenched. The Gospel is "good news and glad tidings." The world is getting better—let us sing.

The hymn book has an interesting and instructive history. It is the greatest argument for church union ever printed. There are many creeds but only one religion. Heber, the Anglican, wrote, "Holy, holy, holy, Lord God Almighty." Toplady, the Calvinist, wrote, "Rock of Ages." Charles Wesley, the Methodist, wrote, "Jesus, Lover of My Soul." Miss Adams, the Unitarian, wrote, "Nearer, My God, to Thee." Whittier, the Quaker, wrote, "Eternal Goodness." Faber, the Roman Catholic, wrote, "There's a Wideness in God's Mercy." Doddridge, the Congregationalist, wrote, "O Happy Day." John Fawcett, the Baptist, wrote, "Blest Be the Tie That Binds," and Tennyson wrote, "Sunset and Evening Star."

Every great hymn is the result of a religious experience or spiritual epoch in the life of its author. There are 400,000 religious hymns in the world, but only about 400 are favorites.—*The Christian Herald.*

## ONWARD, CHRISTIAN SOLDIERS

One of the most widely used hymns in Christian churches is "Onward Christian Soldiers." This hymn was written by Rev. Sabine Baring-Gould. This well-known hymn writer died at his home, Lew-Trenchard, North Devon, England, on January 2, 1924. He would have been ninety years of age on January 28. Dr. Baring-Gould's life was full of incident. He had a varied career as village parson, country squire, lord of the manor, writer and student. No author whose works are in the British museum has written so voluminously as he. A total of 140 books is his literary output. He was an ardent churchman, and on occasion could indulge in vigorous theological debate. The following account is given of the writing of this world-famous hymn: "Onward Christian Soldiers" was written in 1865 when the author was curate of Harbury Bridge school. A school festival had been planned for Whitsuntide. The route for the surpliced choir led over a long hill, and the clergyman wished to lighten the steps of those in procession with a marching song. Unable to find anything suitable in the hymnal, he sat up at night and composed the famous hymn.—*The Christian Work.*

## MAN'S MEASURE

Every boy wishes to be a man, but the measure of a man is not that of age, nor strength, nor stature, nor possession, nor position. That which makes a man is quality of spirit; it is courage, honor, integrity of character, and the resolute purpose to know what is true, and to do what is right. The central quality of manliness around which all others must be built up is that of a sense of honor.—*John G. Hibben.*

# Great Texts and Their Treatment

REV. WM. J. HART, D.D.

## "TREES AND MINISTERS"

Psa. 1:3. "He shall be like a tree."

Trees beautiful—singly, in masses.

Trees valuable.

Trees essential—rid air of poison; aid to irrigation and drainage. (Ministers should be conservationists.)

Trees have personality, or a character of their own.

### Four Trees to Be Added to Our Faculty

1. *White Pine*. Towers above the rest, symbolizes quality of soul every preacher needs—the "prophet tree." The great need for the prophetic spirit, for prophet-preachers.

2. *Elm*. The most beautiful; ministers should have culture and refinement; no minister of Jesus Christ can afford to be coarse; Jesus Christ expects us as his disciples to be *gentle-men*. We must have the mind of the Master, who comes to us not only full of truth, but full of *grace*.

3. *Oak*. Strength, and *beauty in service*; Ministers of Jesus Christ in these days must live to serve; in spite of all the selfishness, the supreme, pre-eminent ideal of this day is service.

4. *Palm*. Tree of immortality (the tree in the Psalm); Chaucer oaks, under which 30 generations have walked; giant redwoods of California which were great trees when Jesus of Nazareth walked this earth. (That man is indeed credulous who believes that God, who created a tree that will live for three milleniums, will cut off the soul of a man after three-score years and ten.)

Note—The above is the outline of a sermon preached before the students of a Summer School of Theology. The unusual subject and the unique arrangement proved to be exceedingly captivating. The outline is from the notes of a student.—*W. J. H.*

## JESUS THE ONE PERFECT MAN

John 19:5. "Behold the Man!"

1. Jesus was a real man among men.

2. He was over and above men.

3. He was for men, and here on their behalf.

—*Dr. J. D. Jones.*

## LOOKING UNTO JESUS

Hebrews 2:1, 2

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us,

"Looking unto Jesus the author and finisher of our faith."

In the preceding chapter the writer, beginning with Abel, brings before us a long list of men and women, who in hope, suffering, or martyrdom witnessed their faith and were witnessed to by God. Were he living in our day he could from the records of the Christian Church greatly enlarge the list. Perchance he could write in the names of our own translated loved ones.

In our text under the figure of a race course he exhorts us to like steadfastness.

### I—The Reason for Steadfast Endeavor.

As Napoleon I in Egypt about to engage in battle with the Mamelukes inspired his soldiers by representing the past as looking down on them from the pyramids, so the writer of the epistle would inspire us by the example of the multitude of witnesses.

### II—The Preparation for Life Service.

As the ancient athlete by diet and exercise freed himself from superfluous weight so would he have us lay aside the hindrances.

How shall we know what these are? As a parent talks with his child about his faults, so our Heavenly Father makes known to us our weights.

### III—The Attainment of Steadfast Character Calls for Continued Effort.

Run—not walk or ride in a palace car, but *run*. Run, not spasmodically, but persistently.

"Aid yourself and God will aid you."

### IV—Run with the Eye Upon Jesus the Supreme Example of Faith.

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the spirit of the Lord."—*Rev. F. E. Arthur.*

## THE ESSENTIALS OF PRAYER

Luke 11:1-4

I—Introduction. The scene. The disciples felt the need of instruction in prayer as they heard Jesus pray.

Jesus did not give them the words to say when praying, but he did give them the essentials of prayer, and each person will be able to give expression to individual needs for the several occasions.

### II—The Prayer.

1. Reverence for the name and person of God. "Hallowed Be Thy Name." The first step in progress.

2. "Thy kingdom come." The reign of God to begin in our hearts, and then out into the world of space, of activities, and of thought.

3. "Give us this day our daily bread," i.e., the supplying of all of our daily needs of the body, of



the mind, and such things as will make us efficient. This is the only prayer many people ever offer. It fails.

4. Right relations with God and our fellow men. "Forgive me my debts, as I also have forgiven the ones indebted to me." This transcends national boundaries, racial lines, and includes all for whom Jesus lived and died.

5. "Lead us not into temptation," the protected and Divinely guided life. Man doing his utmost to keep himself out of evil: then appealing to God to keep his mind free from evil thoughts, or a love for evil.

What an exposition of the essentials of prayer! Notice, much more attention is given to honoring God by right relations with God and man, than to our own needs. This is the basis of all true prayer.—*Rev. W. D. Aubrey, Antwerp, N. Y.*

*Note*—The two outlines which follow are by a woman pastor who is doing honor work in her course of study, and in a Summer School of Theology.—*W. J. H.*

Subject—The Holy Spirit.

Text—1 John 3:24. And hereby we know that he abideth in us, by the Spirit which he gave us.

Theme—The Christian Doctrine of the Holy Spirit.

I—Introduction.

1. Difficult to Understand the Trinity.

2. The Spirit No Mere Influence.

a. A person.

b. God himself.

II—Development.

1. The Holy Spirit in Relation to the Works of God.

a. Energy of the Holy Spirit at Work in Old Testament.

(1) In creation.

b. Universal and in some sense necessary to all life.

(1) Redemption—a chosen race.

(2) Object—Worship of one God.

2. The Holy Spirit in Relation to the Works of Christ.

a. God working in the spirit in man.

b. Bringing to fruition the Spirit of Christ.

c. A gift promised by Christ.

(1) Imparted in accordance with that promise.

(2) Present in fullest richness as Christ.

(3) Poured out on the Redeemed. Acts 2:17, Joel 2:28.

d. Work of the Holy Spirit.

(1) Remind and enlighten.

(2) Bear testimony and make men witness bearers.

(3) Convict of sin; instruct concerning fundamental moral truths.

3. The Holy Spirit's Work in the World.

a. After Christ mainly of relations.

b. Necessity for conviction of sin.

4. The Holy Spirit's Work in the Church.

a. If convicted of sin need conversion.

(1) Responsibility of the future life.

b. Attitude of the soul toward conversion.

(1) Repentance.

(2) Regeneration.

5. The Holy Spirit's Work in the Individual.

a. To make the divine life real to men.

b. The New Birth.

(1) Love to God and man.

(2) Free gift to all.

c. Will of man may render Spirit's activity of no effect.

(1) Cannot be saved.

d. Will of God to have man for company.

(1) Company demands choosing and knowing the same things.

(2) Choose God and Know him.

e. Gift of power from Spirit.

(1) See, know and understand God.

(2) Obtain by testing God in right spirit.

III—Conclusion.

1. The Sum of Things the Holy Spirit Will Manifest to Us.

a. A clear vision of things, right and wrong.

b. A quickening conscience.

c. A courage we cannot have without him.

d. A perseverance in holiness.

e. An energizing spirit to work.

f. Comfort to sustain and strengthen our wills.

g. Secret of his abundant life.

2. Renounce sin and believe.

a. Receive the Holy Spirit.

3. Surrender lives and believe.

a. Filled with the Holy Spirit.

4. At conversion Spirit enters.

5. At surrender Spirit takes full possession.

\* \* \*

Subject—Lives That Lift.

Text—Luke 13:20-21. Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Theme—"No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

I—Introduction.

1. The reason the Christian's Life is Lacking in Power.

a. Losing ideals.

b. Losing spirit of altruism.

c. Losing enthusiasm.

II—Development.

1. The Lives That Lift Are Hopeful Lives.

a. "The best is yet to be."

b. "I am only one, but I am one."

2. The Lives That Lift Are Expanded Lives.

a. The leaven of the Holy Spirit.

(1) Peace, power and love.

3. The Lives That Lift Are Helpful Lives.

a. What a man does more convincing than what he says.

b. Lift by acts of benevolence.

c. Lift by words of comfort and cheer.

d. Lift by encouragement and inspiration.

e. Lift by helping men find Christ.

4. Lives That Lift Are Christ Inspired Lives.

a. Our inspiration to do the Father's will.

b. Our inspiration to do to others as we would be done by.

- c. Our inspiration to be altruistic.
- d. Our inspiration to give our life for others.
- 5. The Lives That Lift Are Untiring Lives.
  - a. The dream of the boy who grew tired of being strong.
  - b. Christ's sacrifice—all.
    - (1) Work unfinished.
    - (2) Left us to finish all that he began to do and to teach.

### III—Conclusion.

"Because the few, with signal virtue crowned,  
 The heights and pinnacles of human mind  
 Sadder and wearier than the rest, have found,  
 Wish not thyself less wise or less refined.  
 True that the pure delights which everyday  
 Cheer and distract the pilgrim, are not theirs;  
 True that, though free from passion's lawless  
 sway,  
 A loftier being brings diviner cares;  
 Yet have they special pleasures, even mirth,  
 By those undreamed of, who have only trod  
 Life's valley smooth. And if the rolling earth  
 To their nice ear, has many a painful sound,  
 They know man does not live by bread alone,  
 But by the power of the grace of God."

*Note*—The two outlines by Mr. Holzworth were selected by the instructor in Homiletics at a Summer School of Theology as representing the best among a class of young ministers.—*W. J. H.*

### POWER UNSEEN, YET WORKING

Faith is the substance of things hoped for, the evidence of things unseen. Hebrews 11:1.

#### I—Introduction.

- a. Definition of Faith—Secular and Theological Faith synonymous.
- b. Difference between faith and belief.
- c. Not opposed to reason.

#### II—Development.

- a. Examples of Faith from Bible.
  - 1. Abraham.
  - 2. Noah.
  - 3. Moses.
  - 4. Joshua.
  - 5. Gideon.
  - 6. Paul.
  - 7. Jesus.
- b. Examples of Faith from Life.
  - 1. Business.
    - a. Banking.
    - b. Credit.
    - c. Approval.
  - 2. Farming.
    - a. Seeds.
    - b. Weather.
    - c. Pioneers.
  - 3. Science.
    - a. Chemistry.
      - 1. Experiments.
    - b. Medicine.
      - 1. Metabolism.
    - c. Physics.
      - 1. Newton's Laws.
    - d. Social Life.
  - 4. History.
    - a. Pilgrim Fathers.

- b. George Washington.
- c. Lincoln.
- 5. Society.
  - a. Friendship.
  - b. Government.

### III—Conclusion.

- a. Faith an every day experience.
- b. Faith in Christianity just as easy to interpret.
- c. Place of Faith in Christian life.

### THE MAGNETIC POWER OF JESUS

I, if I be lifted up, will draw all men unto me.—John 12:32.

#### I—Introduction.

- a. Church rolls.
  - 1. Walks of life represented.
  - 2. Types of people enrolled.

#### II—Development.

- a. Lifting power of Jesus:
  - 1. Salvation Army examples.
  - 2. Miracles.
  - 3. Incidents from:
    - a. History.
    - b. Child life.
    - c. Society.
- b. Drawing power of Jesus:
  - 1. Attracts scholars and simple folk.
  - 2. Unites varied types of people.
  - 3. Number of followers increasing daily.
- c. All manner of men come to him:
  - 1. Children.
  - 2. Prophets.
    - a. John the Baptist.
  - 3. Business men:
    - a. Matthew.
    - b. Fishermen.
    - c. Zacchaeus.
  - 4. Sinners:
    - a. Mary Magdalene.
  - 5. Womanhood:
    - a. Mary and Martha.
  - 6. Military:
    - a. Centurion.
    - b. Guard at cross.
    - c. Detachment sent to arrest him.
  - 7. Others.

#### III—Conclusion.

- a. Satisfied all centuries.
- b. East and West follow Jesus.
- c. Appeals to all ages:
  - 1. Childhood.
  - 2. Youth.
  - 3. Maturity.
  - 4. Old age.
- d. "Blessed Assurance."

—*Rev. R. E. Holzworth*

In answer to the question: "What does the Christian character or balanced life mean?" Charles Evans Hughes wrote: "Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; self-respect without vanity; humiliation without obsequiousness; love of humanity without sentimentality; and meekness with power."



# Sermons

## *Seeing God at the Feast Communion*

REV. L. J. SHERRILL

Text: "And they beheld God, and did eat and drink." Ex. 24:11. (A.R.V.)

It has ever been the desire of man, when his thoughts were turned a little higher than the clouds, that he might see God. He has hewn the stone and carved the wood, and tried to believe it was God; but it would not satisfy. He has prayed to the sun or the moon or the stars, but they would not listen. He has tried even to conjure a god out of his own bosom, but his efforts mocked him. Job uttered in this, as in so many other ways, the voice of humanity when he said, "Oh! that I knew where I might find him! That I might come even to his seat! Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, when he doth work, but I cannot behold him, he hideth himself on the right hand, that I cannot see him."

For all that, we can see God: but not with these physical eyes. Moses asked once, "Show me, I pray thee, thy glory." And the answer was, "I will make all my goodness pass before thee." In that way, we may see him. When our hearts have so clearly perceived his character, his traits, that we understand the sum of them to be goodness and love, then we have seen God. And where shall that truth ever be brought home more forcibly to our hearts than at the Lord's Supper?

The incident of which the text speaks, occurred after the law had been given and the covenant made. The thunders of Sinai had died away. Its clouds had passed. The trumpet was quiet. The quaking mountain was still. It was then that representatives of the people climbed the mountain side and took part in that mysterious feast. It was there that in some kind of vision, "they saw God." The word "saw" itself is a poetic one and is used of that which one perceives with the mind in an exalted state. The writer tries to describe what the vision was like, but language becomes faltering, and fails him. How shall poor clouded words ever do justice to that ecstatic vision of the soul which is "as the very heaven for clearness?"

It was a dim foreshadowing of the sacramental joys of the days when the terrors of Sinai and the law have passed; when we are no longer before the mountain that burned with fire, or come unto blackness, and darkness, and tempest; but we are come "to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel;" to the new Feast where, as those men in their vision "saw God," we may by faith see him more clearly, and love him better.

Without faith this Table is a mockery. "Emerson broke with his church because he could not celebrate the Supper as his church did, it implied a profounder reverence for Jesus than he could give." But if we come to this Feast in loving faith and reverence, meditating upon its meaning, we shall as truly see God in vision as did those men on the slopes of Sinai. We shall even see him far

more clearly, for "when that which is perfect is come, that which is in part shall be done away."

A child can see him more plainly if this supper is explained to him. Scarcely a child who does not think often of God, and dream of him at night. Those ideas and dreams are grotesque, sometimes terrible. Let the Supper be explained to them as best we may, for their understanding is surprisingly clear. And when they have grasped the essentials of it, they will see God as love, instead of as a terror. For to them, as to us, this bread and wine may become representative of the body and blood of Christ, God's gift to the world because of God's love for the world.

A young man or woman may understand God better, seeing him at this Feast. In study, they learn of laws of nature and of the "reign of law," until there is danger that they shall conceive of God as one bound in a web of his own weaving, powerless before the laws he has made. Let them see God more clearly at the Feast perceiving that it is God who controls the working of those laws. In the laboratory they have seen a student achieve results he wished because he combined those laws with intelligence, and bent them to do his will. Let them then learn by this Feast that God achieves the results he desires, because he combines his laws with a greater intelligence on an infinitely greater scale; and because more than that, he combines them with love. May you see in this Feast that though by law man must reap the effects of sin, yet by grace God so moves that we may be free from the guilt of it. May this Supper be a picture to you of God moving to put into effect a divine law which will rescue.

Those of middle age may see God at this Feast, in that besides these other truths you see in this bread and wine a symbol of strength not your own. You have learned well the terrible lesson of your own weakness. You are wearied by the unending struggle with unconquered sin in your lives. Often you cry within, "O wretched man that I am! Who shall deliver me out of the body of this death?" These elements are for a sign to you that you can do all things through Christ who strengthens; that it is not you who conquer, but Christ who dwelleth in you. They betoken to you the blessed truth that the race is not to the swift, nor the battle to the strong; but that "this is the victory that overcometh the world, even your faith." Your "help cometh from the Lord." It is no longer that hideous nightmare of the survival of the fit, the mighty; but that gracious truth of the survival of the weak, "for whom Christ died."

And there are those whose eyes begin to grow dim, whose natural force begins to abate. But the vision of faith has grown stronger with the passing years. When they come to this Table, they see God as none of the rest of us can. The scales have begun to fall from the eyes of some of

them long before they see the King in his beauty. It matters little to them, now, that the flesh is weak; for they have learned not to lean upon any arm of flesh. They long for the Homeland. They feel but sojourners and pilgrims among us; for they have laid up treasures above, and where their treasure is, their heart is also. They have nearly finished their course, some of them. They have kept the faith. Henceforth there is laid up for them a crown of righteousness which the Lord, the righteous Judge, shall give to them at that day: and not to them only but to all them that love his appearing.

His appearing! May we love it! May it come to us here, as well as in the "city which hath the foundations, whose builder and maker is God."

"An' I'll neer be fu' content  
Until mine een do see  
The King in his beauty  
In my ain countrie.  
Sae I'm watchin' aye, an' singing  
O' my hame, as I wait  
For the sounin' o' His footfa'  
This side the gowden gate."

## God's Superman

REV. LEON C. HILLS, D.D., Denver, Colorado

Text: "The Nephilim were in the earth in those days." Genesis 6:4.

Startling headlines in newspapers inform us that science is about to discover a means of producing supermen. Dr. Paul Kammerer of Vienna has advanced the theory based on the possibility of introducing into the human system certain virile glands. The outstanding characteristics of this super-creature are to be greater strength, more virility, keener ingenuity and longer life.

This is not the first suggestion of the superman. Nietzsche induced the German people to believe in a superman. His advice so readily received cost ten millions of lives and upset the peace of the entire world. The Greeks had their demi-gods, part myth and part reality. But long before Grecian mythology began we learn from Scripture that the Creator tried out super-physical man and found him unprofitable.

Enoch walked with God and was not for God took him. Enoch was a superman of the spiritual type. In the days of Noah "the Nephilim were in the earth." These men were giants in strength.

There are three words in Hebrew translated "Giant." These words described certain characteristics of this early superman. "Gibbor" is one of the words; it means mighty, strong, Job 16:14. There were the "Rapha," which means "fearful ones," Deut. 3:13. These Raphaim were not isolated specimens. Rather they seem to compose a tribe of gigantic stature. Moses feared the Raphaim and had to be assured by Jehovah that they could be overcome.

Another term used is "Nephilim." Literally it means "the fallen ones." The literal translation of this word led some of the older theologians to believe that the Nephilim were descended from the fallen angels who had intermarried with the daughters of Cain. This fanciful interpretation does not detract from the fact that at one time the earth was inhabited by giants or supermen.

Later in the Bible narrative these Nephilim hindered the progress of God's spiritual children. They were a menace in Abraham's day. When Moses sent out the twelve spies to view the Promised Land they found Nephilim in the region. These giants filled the hearts of the spies with abject fear. In their report we read, "And there we saw the Nephilim and we were in our own

sight as grasshoppers." The last encounter between God's people and the giants is found in the familiar story of David and Goliath of Gath. As you read the entire story you will note that there was not simply one great giant in Gath, but there seems to have been a family of unusually large men. This combat was far-reaching in its import. Here was a match between titanic physical strength and spiritual power. The latter conquered in a marvelous way. After this encounter, Israel had little fear of the Nephilim. In a short time they became extinct.

Jair, the Gileadite, who judged Israel for twenty-two years was the father of thirty sons. Gibbar is mentioned by Ezra as the father of ninety-five children. His name indicates that he was of the strong men. There seems to have been no lack of virility among these supermen. There were supermen but they did not solve the world's problems.

Samson was a superman. He possessed unusual physical strength, but he was as weak as a child in the face of ordinary temptation. He was witty but not wise, thus proving that mere ingenuity alone is not sufficient.

We note this significant fact that when God was choosing agents for the work of redemption he did not select a "Rapha" but he called Abraham, a man of ordinary stature, but one who was capable of spiritual growth. Instead of the "Nephilim" we see Moses and Joshua leading the chosen people. Instead of Samson we find Samuel as the judge who pleased God. Goliath was no longer considered a hero by his own people after he was overcome by the stripling of Israel.

Dr. Kammerer insists that the particular traits needed in men today in order to have a super-race are these: physical strength, virility, long life and ingenuity. The supermen described in the Scriptures possessed to a marvelous degree all of these characteristics. We see all of these traits well defined in Samson, but he and all of the other giants failed to please God. The Rapha, the Nephilim and the Gibbor are now extinct. After the flood Jehovah shortened the life of man to 120 years.

It is evident that the Creator desired not men of "the flesh," with vain imaginations and with long lives, to prevail over the earth. Does the world of our day need a super-race founded on





IF YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

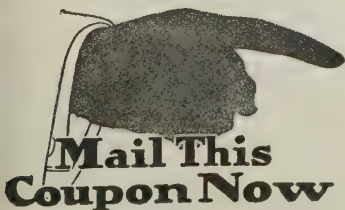
You might explain that the overalls covered your body just as well and that you could not afford better clothes, but just the same you would not command the respect of the members or community, and finally you would have to make room for a man who knew the value of a well appearing minister, although it did cost a little more.

The minister who can readily comprehend the value of good pulpit clothes, well selected church furnishings, etc., often overlooks the fact that the printed matter representing the church should create the right impression. Your printed matter

represents your church—it is your salesmen. Your salesmen should not be shabbily dressed any more than your minister.

Pastors who think they are efficient church managers will often distribute so-called parish papers that can hardly be read, which have been produced on some duplicating machine or by a "cheap printer." They little realize that "cheap printing" and overalls in the pulpit create the same impression.

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the things of the flesh? In the book of Galatians, 5:19, we have a sharp contrast between the "works of the flesh" and the fruits of the Spirit." There is a preponderance of power in the fruits of the Spirit.

One of the largest animals which stalked about over the earth was the Atlantasauros. His like is extinct today for he was useless. The little bee which gathers honey for man is still doing a thriving business. At one time there were more lions than sheep upon the earth. Today the lions are confined to a few wildernesses and are constantly hunted. The sheep are protected by man in every clime. In other words, the lion, king of beasts, has given way to the lamb, the emblem of innocence. Strength has yielded to service.

God has great things in store for his children. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." This passage which mentions "children," from the first Epistle of John, is in keen contrast to the "Sons of God" mentioned in the sixth chapter of Genesis. "And it is not made manifest what we shall be." "We shall be like him for we shall see him as he is."

Jesus of Nazareth, a man of ordinary stature and of short life, but with divine spiritual power, is the best example of God's idea of a superman. But Jesus was not simply a superman. He was not "A son of God" but "The Son of God." In him was life; and the life was the light of men." "I came that they may have life, and have it abundantly."

## Old Wine in New Bottles

(Continued from page 27)

Lead us by Thy hand  
To our Fatherland.

Should we here fare ill,  
Keep us steadfast still;  
Yea, when sorest burdened faring  
Let us not bemoan the bearing;  
Trials here must be  
When we follow Thee.

Should a long borne smart  
Sore afflict the heart,  
Or unwonted woes distress us,  
Then with patience, Lord, possess us;  
Fix our minds the more  
On the end in store.

Order Thou our ways  
All our earthly days  
If o'er rugged ways Thou lead us,  
With all needed succor speed us;  
Then, the journey o'er,  
Open Thou the door.

Whatever its worth as a specimen of English verse in the critical opinion of the reader, the above is a closely literal translation, as anyone acquainted with the original will agree. Such result is often reached, though not always so fully as in this instance, because of the close kinship of

the two tongues involved. That there is this homogeneity is not news to any of us; we long since learned of it in the class room. Yet, while academically acquired knowledge has recognized cultural value, knowledge come by experimentally has been found both pleasurable and satisfactorily profitable in a very practical way. By the latter model—which is, of course, but a practical application and extension of the former—one comes to a fuller and finer appreciation of the Saxon element in the make up of the English language to which that language owes so much of its rugged sturdiness, limpid clarity and forthright vigor of utterance. Moreover, he comes to an increasingly pleasant and profitable speaking acquaintance with that element, a keener zest in its study, a growing readiness in its use, and so to a purer English style and a more readily understandable speech. All of which is well worth while to the preacher.

Other than purely intellectual benefit is to be had in handling these hymns from overseas. Here is a delectable refreshing for the flagging spirit, a feast of good things for his soul who, having borne the heat and burden of the day, turns in hither ere the day be wholly done. The hymn voices a joyous faith in this or that promise of the gospel; an unfaltering trust in the unfailing grace and goodness of God; a self-humbling consciousness of the utter lack of worthiness save in the abundant merit of Christ imputed through faith; thanks for mercy and benefits bestowed; a deep felt desire for a closer walk with God; and a heartfelt yearning after the rest that remaineth. It wakes echoes in the breast of the translator so that, at times before he is aware, he finds himself walking on holy ground. And there he finds, as did David on his bed, that while he muses the fire burns. Ah yes; the work is well worth while.

In casting backward for a hymn to serve as an example of those which while under process of translation have been found spiritually helpful and devotionally quickening, almost intuitively I turn to another of Gerhardt's, "O Haupt Voll Blut und Wunden." This has long been familiar in English in Alexander's fine translation, "O Sacred Head, Now Wounded." The heart must be cold indeed that can ponder the lines of this great hymn and not be quickened to adoring awe, heart breaking contrition, joyful gratitude and a sincere love for and a more fervent devotion to Him who was wounded for our transgressions. The hymn voices the thoughts of one who stands as an actual witness of the Saviour's anguish on the tree:

O head, sore wounded, bleeding,  
By woes o'erwhelmed, and scorn,  
Midst mocking all exceeding  
Encrowned, but Ah! with thorn;  
Once fair adorned o'er any,  
With grace and majesty;  
Dishonored now by many,  
Glad greeting mine to Thee.

What Thou, Lord, now dost suffer  
Is my desert alone;  
The payment Thou dost proffer;



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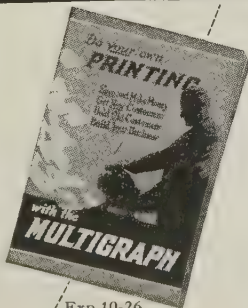
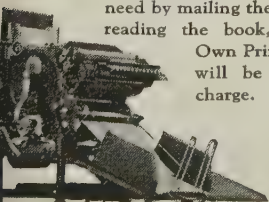
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The debt is all mine own.  
Behold me here before Thee,  
Deserving wrath and woe;  
Redeemer, I implore Thee,  
A gracious look bestow.

'Tis utmost joy compelling,  
And O, 'tis well for me  
When on Thy sorrows dwelling  
My Saviour, me to see.  
My Life, O may I newly  
Here at Thy cross anew,  
My life to Thee give truly;  
'Tis well I so should do.

Come Thou when death comes o'er me;  
My Shield and Comfort be,  
And hold Thou there before me  
Thy cross and agony.  
So shall I there behold Thee;  
There full of faith shall rest;  
There in my heart enfold Thee,  
And dying thus die blest.

A truly Catholic hymn, one that deals with the mysteries of grace, so immeasurably deep that the wisdom of the sagest of saintly souls can never fathom them, and at the same time so plainly set forth as the simplicities of the Gospel that the veriest babe in Christ delights his soul therein. The style of the original, unadorned, direct, has been followed in the translation, for why attempt to gild pure gold? Old wine in new bottles, and, emphatically, the bottle making is well worth while.

## Devotional Music

(Continued from page 53)

is a sweetness that reminds us of some Passion flowers plucked last summer from the walls of Exeter Cathedral. It was a fragrance that was delightful so long as one did not have to enjoy too much of it. Hymns with a masculine sort of harmony—fundamental harmony at each beat—will move along at giant-stride. The weak, effeminate character of many "catchy" tunes lies in the fact that the harmony changes but once or twice to the bar.

Hymns with an over-dose of chromatics are wretchedly bad in taste. For some time the fad for dissonances and diminished sevenths was all the rage, but the thing killed itself. These things, which college boys soon learned to call "barber-shop chords" were dear to young boys singing "close harmony" on a moonlight night, but when harmony of the barber-shop-chord sort invaded the church, it soon killed itself. Read Dr. Curwen's two splendid books, "Studies in Worship Music," and note the examples given of such vulgarity, which he condemns with vigor.

Unison singing ought to be encouraged. Everybody who has attended a service in the European cathedrals will note the surprising improvement in effect when the choir and people change from part singing to unison. There is a majesty about unison singing on such occasions that is positively thrilling.

Where a number of stanzas of a hymn are sung, the organist will do well to vary the organ harmony from time to time. The late Dr. Henry Smart was a master at this, and while organist at St. Pancras', London, people came long distances to hear the admirable effects which he was able to get in this respect.

To those interested in better church music, we would suggest the perusal of Dr. Stubb's column, which appears monthly in The New Music Review.

## Children's Voices

(Continued from page 57)

will read about twenty lines to the minute and will find that it corresponds to his usual rate of breathing. Try "Hiawatha." You will probably find that your breathing requires no attention. The commonly used doxology, "Praise God from Whom All Blessings Flow," and the long meter (L.M.) hymns are written in tetrameter and are comfortably read.

As singing is a little slower than reading, congregations do not find the long meter hymn quite as easy to sing as some that are a little shorter in the verse. The list of tunes in the front or back of the hymnal usually indicates the meter of the hymn by numerals, each figure showing the number of syllables in a line. Long meter is indicated either by L.M. or by 8, 8, 8, 8; common meter by C.M. or 8, 6, 8, 6; short meter by 6, 6, 6, 6. Common meter hymns have tetrameters for the first and third lines with trimeters for the second and fourth, which allows a full relaxation of the breath every second line. It is, therefore, more easily sung than the long meter hymn. The short meter hymn is in trimeter throughout, and is easily sung. For example:

"O for a heart to praise my God  
A heart from sin set free;" etc.

is in common meter, while the following two lines are from a short meter hymn:

"Teach me, my God and King  
In all things Thee to see," etc.

The doxology mentioned above is in long meter, and the less usual meters in the hymnal range from 4, 4, 6, 4, 4, 6 to 14, 14, 4, 7, 8.

An example of 4, 4, 6, 4, 4, 6 follows:

"The daylight fades  
The evening shades  
Are gathering round my head;" etc.

The following hymn is marked 14, 14, 4, 7, 8; "Praise to the Lord, the Almighty, the King of Creation!"

O my soul, praise Him, for He is thy health and salvation!

All ye who hear,  
Now to His temple draw near;  
Praise Him in glad adoration."

Very long meters are not common, however, among the well-known hymns, although 10, 10, 10, 10, the iambic or trochaic pentameter, is used twelve times in the hymnal that lies before me. 7, 6, 7, 6 and 7, 7, 7, 7, are more frequent. Their length is nearly the same as that of the common meter. And they are sung without undue effort



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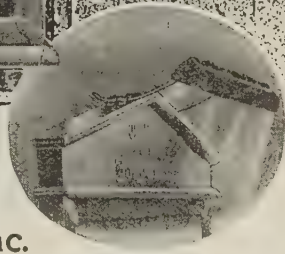
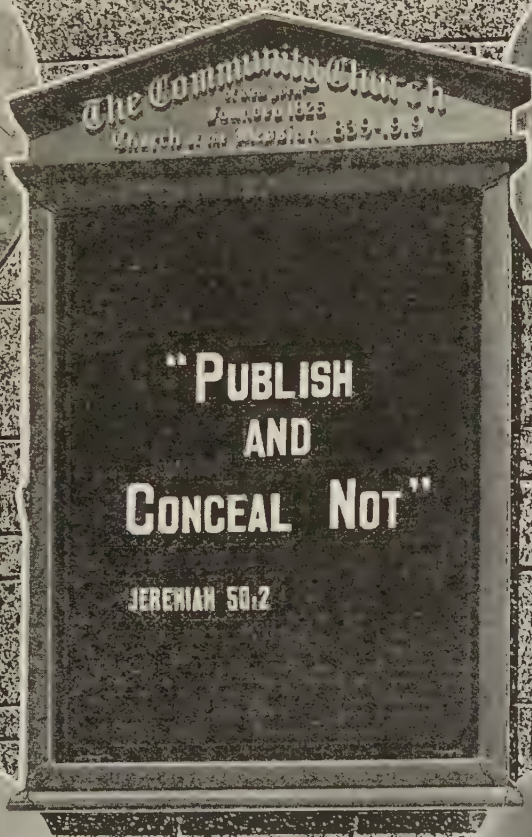
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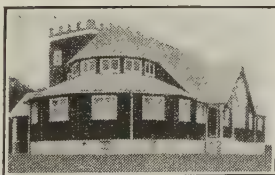
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In "Leroy's Adventures in Religion," Mr. King has written a series of ten vital articles which tell of a young father's effort to explain Christianity to his son and daughter—and how he finds faith for himself thereby. Every father and mother will find in this straightforward discussion the answer to many baffling questions.

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Pastor of the Central Congregational Church, Brooklyn, N. Y., and President of the Federal Council of Churches of Christ in America, this outstanding minister whose Sunday afternoon talks to the Men's Conference of the Bedford Y. M. C. A. of Brooklyn, have been broadcast all over America, will continue his unusual articles in McCall's.



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by the person who sings only on Sunday. This purely physiological fact rather than the lack of good melody explains the absence of good congregational singing in some churches. Some of the hymns whose melodies are excellent and whose contents are well suited to the spiritual needs of the congregation are not written in meters that accord with the natural breathing rate. Witness the 14, 14, 4, 7, 8, quoted above.

This is important in the selection of hymns for children to sing. We have all heard the child "speaking a piece" and ending each line breathlessly and in evident discomfort. Some of the recitations given to children would leave an adult panting. The natural breathing rate of children is faster than that of adults. The nursery rhymes that small children love are written in short meters to accommodate their breathing. "Simple Simon" is in 4, 4, 6, dimeter and trimeter. So are the hymns they love best. They surely will sing "Yes, Jesus loves me," better than they will sing "I think when I read that sweet story of old." Of course, the ability to sing longer lines with comfort may be developed both in adults and in children, but not by any unnatural methods of over-filling the lungs or lifting the chest, but only by a gradual development along natural lines of the ability to increase the relaxed expansion of the abdominal walls.

The reinforcement of the breath is for the adult only. The child's tone should be clear and beautiful, but it cannot be brilliant.

The breath reinforced by a stiffening of the abdominal walls will be as valuable to the preacher and public speaker as to the adult singer. Many a case of "clergyman's sore-throat" has been cured by the simple expedient of adopting abdominal breathing.

The action of the vocal bands in the larynx deserves more attention than it ordinarily receives from singers. The rarity of the genuine quality of brilliance in voices is in large measure due to careless use of the larynx. There are two vocal bands or lips in the larynx. These stand apart when we breathe and come together when we speak or sing. The opening between the vocal bands is called the glottis. When the vocal bands meet, the air forced between them sets their edges into vibration. This produces the tone. These bands may be made thicker or thinner and longer or shorter. Changes in the vocal bands produce changes in the tone, varying its pitch and quality. The action is somewhat analogous to the playing of the violin. Shortening the violin string by pressing on it with a finger raises the pitch of the tone, and the higher pitches are best produced on the thinner strings. Thickness is, however, only in four degrees on the violin, one for each string, while in the voice thickness as well as length varies with each pitch. The analogy is closer if we train the voice in "registers" and develop a series of tones in one thickness, making two or three radical changes of thickness within the range of the voice. But this is unnecessary and inartistic, although often done. A new "register" for each successive higher or lower tone

makes for an even scale and uniformity of quality throughout the range of the voice.

The greatest brilliancy and ease in singing is attained if we sing each tone with as thin an adjustment of the vocal bands as possible. This is true even in the low voice. But it is particularly true in the high voice. Whole treatises have been written on the problem of the "head voice," but there is no problem, if the adjustment of the vocal bands is properly made. The only way that the average tenor can reach his high notes is by allowing a quantity of air to escape with the tone to ease the strain. When he wants to sing high notes pianissimo he goes farther and opens the vocal bands as much as is necessary to produce the insipid falsetto tone. He sometimes comforts himself by calling it a "mixed" tone. But the genuine pianissimo tone is produced just as every other genuine tone is produced by allowing only so much air to pass through the glottis as can be transformed into tone.

The proper handling of the breath is essential to the production of the thin tone. With any breathing method that directly controls the outgoing breath, it is next to impossible to keep undue pressure off the vocal bands. And the vocal bands instinctively thicken and strengthen themselves to resist the excess pressure. Then follow uncertain intonation and other vocal difficulties.

The child can thicken and thin his vocal bands more readily than the adult. When my three-year-old son wants his partially deaf maternal grandfather to hear him, he thickens his vocal bands, adds a nasal focus and produces a tone that is loud, but unpleasant. When he speaks to me his voice is thin and clear and when he sings he sings correctly. This facility of larynx adjustment makes it easy for children to sing in the head tone that is often mis-called the "chest-voice." They do it in order to sing loud. But children's singing cannot be both loud and beautiful. They must sing softly.

In an attempt to overcome this heavy singing of children, teachers often lead them into another fault. They try to develop a soft "flute-like" tone. And the tone is breathy and not at all the proper tone for the child voice. The proper tone for the child voice, as for the adult, is the thin clear tone. With it we get all the natural beauty of the voice together with a carrying power that is lacking in the breathy tone. Teachers are usually greatly at fault in this matter. They choose the lesser of two evils, when they might choose the good. Possibly they can get their children to sing a little higher with the breathy tone, just as the tenor can get in falsetto several tones that are impossible to his genuine voice.

But it is wise to consider the child voice sharply limited in range. They certainly have no genuine low notes. Maybe they can get them as the low notes are gotten on pianos made smaller than standard, by thickening instead of lengthening the vocal bands as the strings of the bass of the piano are thickened instead of lengthened. But in neither case is the tone genuine. The size of the larynx indicates the depth to which a voice can descend. The soprano



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does not take the lower contralto notes with comfort and clearness, and the child larynx is smaller than that of the adult soprano. Also, while it is more flexible, it is less firm and holds with much less comfort the close adjustment necessary for high notes.

As the child grows older his larynx grows in size and strength and his range with it. But this growth must be watched with care, especially as the age of puberty approaches. Then the larynxes of both boys and girls develop much more rapidly, and, frequently, even the girls should be set to singing lower. The boy's voice drops an octave or more in a few years and if he is to sing through the period, his songs must be lowered with his voice. Many a boy soprano is singing with great brilliance as his voice is beginning to drop and too often it is a swan song presaging the ruin of a fine voice. Unless the singing of boys can be carefully watched and the pitch adjusted to his changing voice, they should stop singing when the first strain or break is noticed and not resume singing until the voice is entirely settled. This will be several years.

I have refrained from a lengthy discussion of tone-placement, resonance, expressiveness and enunciation; however, they make for the preservation and natural development of the child voice. Any attempt at tone-focus will be harmful. Tone placement, however, is not a conscious act, but is the result of the proper use of the breath and the correct adjustment of the vocal bands. This placement will result in a clear skull-resonance and not in a nasal focus. A clear, high, floating skull resonance is beautiful in itself. This cannot be said of nasal resonance. And the child voice produced naturally so as to obtain this skull resonance will be clearly heard without undue effort on his part even in the largest auditorium. Expressiveness is inherent in the naturally produced voice, and the only thing that makes good enunciation difficult is bad management of the breath. If every adult who has anything to do with the singing of children will eschew everything unnatural and will not require too much of the child voice, we will see a larger percentage of good singing voices in the next generation of adults than we find in this generation. And the church services will be beautified in that degree.

#### SPARKS FROM DIFFERENT ANVILS

Sin is anything that keeps us from God and from the other fellow.

Patience thrives and shines with either use or abuse.—*Evangelical Visitor*.

Let no one falter who thinks he is right.—*Abraham Lincoln*.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—*Canon Farrar*.

God made the first man after a divine original, and after a divine original, too, he made the first home.—*J. B. Brown*.

Long life is denied us; therefore let us do something to show that we have lived.—*Cicero*.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the

great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Phillips Brooks*.

Stability of popular government rests on the free dissent of the governed.—*Boston Herald*.

Middle age may perhaps be defined as that period in life when you're going to feel just as well as you ever did in a day or two.—*Ohio State Journal*.

Belief that the rich will go to hell; frantic effort to get rich.—*Baltimore Sun*.

People who sit around waiting for their ship to come in usually find that it is hardship.—*Lincoln (Neb.) Star*.

The trouble with the last word in fashion is that it is not the last.—*Arkansas Gazette*.

Religious differences are not nearly so disastrous as religious indifferences.—*Religious Telescope*.

#### Epigrams by President Roosevelt

It is almost as irritating to be patronized as to be wronged.

If a man will submit to being carried, that is sufficient to show that he is not worth carrying.

A man to be a good citizen must first be a good bread-winner, a good husband, a good father.

The man who lives simply and justly and honorably, whether rich or poor, is a good citizen.

In the long run, the only kind of help that really avails is the help which teaches a man to help himself.

Hardness of heart is a dreadful quality, but it is doubtful whether, in the long run, it works more damage than softness of head.

Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character.

We live in an era when the best results can only be achieved, if to individual self-help we add the mental self-help which comes by combination.

The man who gives himself up to the service of his appetites, the man who the more goods he has the more he wants, has surrendered himself to destruction.

Every one of us slips on some occasion, and shame to his fellow who then refuses to stretch out the hand that should always be ready to help the man who stumbles.

The true line of cleavage lies between the good citizen and the bad citizen, and the line of cleavage may, and often does, run at right angles to that which divides the rich and the poor.

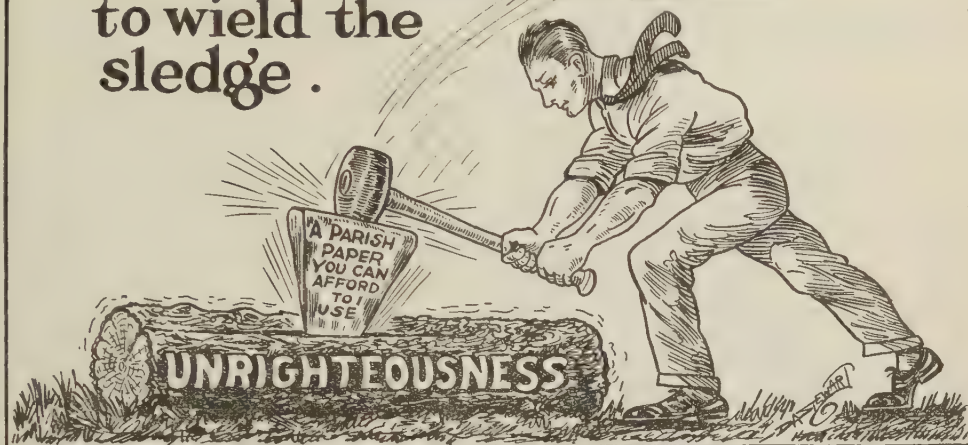
The prerequisite to doing good work in the field of philanthropy—in the field of social effort, undertaken with one's fellows for the common good, is that it shall be undertaken in a spirit of broad sanity, no less than of broad and loving charity.

When I was twenty-six or so I come to the conclusion that no man need be an encyclopedia, but that an educated man must be the index to an encyclopedia. That is to say, he need not know everything about biology, but he must know where the knowledge is to be obtained, as well as something about the men who have contributed to that knowledge.—*Edgar Wallace*.



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REV. I. J. SWANSON, D.D.

**The Life of Jesus**, edited by Charles M. Sheldon. 274 pp. Crowell. \$2.00. This "life" of Jesus is given in the exact words of the N. T., without comment, the text used being that of the American Revision. The events of Jesus' life, and his teaching, are given in chronological order, the author combining the narratives of the four Gospels into one complete story. The text is broken up into short chapters, with descriptive headings. The type is large, and there are eight beautiful, full-page, colored illustrations. A book likely to prove itself of compelling interest to boys and girls.

**The Passing and the Permanent in St. Paul**, by H. Bulcock, M.A., B.D. 241 pp. Macmillan. This book is in a sense an answer to those modern critics who charge against Paul "that he has obscured the plain human teaching of the Man of Galilee with intellectual elaborations and speculations." The author concedes that Paul intellectualized Christianity; that he made it appealing to the Gentile world, and especially to its learned people, through his sympathy with Greek philosophical ideas; and to its masses by an adoption of the psychological values of the Mysteries; and to Gentiles generally by a wise shedding of Jewish idiosyncrasies; but that, on the other hand, he expounded faithfully the great truths of the moral and spiritual supremacy of our Lord, and of a renewed life realized in following His example and teaching—a life "hidden with Christ in God." As an example of Paul's progress in understanding Christianity, the author instances his expanding and changing views on the Second Coming. An able and most discerning discussion of Paul's place as a Christian thinker and teacher. Its careful reading by studious ministers will be found richly rewarding.

**The Psalms**, translated by J. M. Powis Smith. 274 pp. University of Chicago Press. \$3.00. We cannot have too many translations of the Psalms or of any other portion of the Bible, provided that they are done, as in this case, by competent, spiritually-minded scholars. Prof. Smith does not ignore the great standard translations—he regards the King James version as "a masterpiece of English literature." He seeks, while preserving the beauty and dignity of style of the Hebrew original, to make clear to modern readers the meaning of these ancient Scriptures; and he has succeeded admirably in his aim. He appends a brief introduction to the Psalter, treating of its date, its poetry, its religion, and its use as the hymn book of the Second Temple; and also adds some pages of notes on the text.

**The Heights of Christian Love**. A study of 1 Cor. XIII, by Doremus A. Hayes. 228 pp. The Abingdon Press. \$1.50. This interpretation of Paul's immortal Hymn of Love by Professor Hayes does not suffer by comparison with Drummond's "Greatest Thing in the World," which as everyone knows is a devotional classic. In fact, Professor Hayes' exposition shows a wider range of thought and reading, an even more

practical application to everyday living, as well as fine an analysis of the spiritual implications of this great chapter. In style alone does Drummond surpass Hayes. This may seem extravagant praise—but read Hayes for yourself and see!

**History of Ancient and Medieval Philosophy**, by Horatio W. Dresser, Ph.D. 338 pp. Crowell. \$2.50. An outline of the great systems of philosophy, from its dawn in ancient Greece in 600 B.C. down to the beginning of modern philosophy with Bacon and Descartes, a period of over 2,000 years. It gives a lucid account and analysis of the great philosophic systems during that long period. It sketches vividly such mighty personalities as Socrates, Plato, Aristotle, Plotinus, Augustine, John Scotus Erigena, Anselm Aquinas, Duns Scotus, Occam, Eckhart, Copernicus, Galileo, Bruno, Montaigne, and Boehme. This volume is intended for use as a college text, but the general reader as well will find it as interesting as it is authoritative on its subject.

**Do Fundamentalists Play Fair?** by William M. Forrest, Prof. of Biblical History and Literature, University of Virginia. 125 pp. Macmillan. \$1.00. Here are telling blows delivered at some of the cherished convictions of ultra-conservatives, such as their anti-evolutionary views, attitude to Usher's chronology, to verbal inspiration, etc.; as well as against modernists who hold naturalistic and mechanistic views of the universe. This little book has a distinct and valuable message for all who seek to retain their faith in the Bible, in religion, and in the validity of scientific method and approach in these and all other fields of study.

**Essays, Catholic and Critical**, by members of the Anglican Communion. Edited by Edward Gordon Selwyn. 452 pp. Macmillan. \$3.25. These essays are by a distinguished group of Liberal-Catholic scholars in the Anglican church. They accept in a general way the results of critical scholarship regarding the origins and foundations of the Gospel, seek a keener discernment of the supernatural element in religion, and are working to synthesize them. The aim of these able, and, in some cases, brilliant essays, is constructive as well as critical. They deal with questions of prime importance, such as: The emergence, vindication, and authority of religion; the Christian conception of God, the Christ of the Synoptic Gospels, the Incarnation; aspects of man's condition, the Atonement, the Resurrection; the Spirit and the Church in history, the Reformation; and the origins of the Sacraments, and the Eucharist. While the present reviewer dissents from the Anglo-Catholic point of view, nevertheless he commends this book as being eminently worthy of reading, for its solid learning, deep spiritual convictions, and its search for the truth.

**Between God and Man**. An Outline of Dogmatics, by A. G. Voight, D.D., Prof. of Systematic Theology, Lutheran Theological Seminary, Columbia, S. C. 257 pp. The United Lutheran Publication House.



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**Scriptural Evangelism**, by Carroll J. Rockey. 186 pp. The United Lutheran Publication House. \$1.25. This is a practical discussion of evangelism as distinguished from revivalism. The author believes in his church's method of educational evangelism, through catechetical classes, and the stated preaching of the Word with evangelistic purpose. He advocates practical methods which seek the co-operation of the congregation, the use of advertising, exchange with brother ministers of his own church, etc. Lutherans, especially, will find this manual helpful.

**The Christian's Personal Religion**, by Clarence T. Craig. 122 pp. The Methodist Book Concern. 75 cents. A most helpful little book, especially for young people, on the way to attain the experience of living fellowship with Christ with suggestions on translating such experience into social as well as personal life. The topics treated are: Communion with God, Conscience, Confession and forgiveness, Faith and health, Consecration, Self-sacrifice, Doubt and disbelief, Fellowship, Sorrow and trust, Reaching forward Finding oneself, and "Christ in Me."

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spiritual thinking, taking the world "as is," etc. This book is good both for dads and lads. It touches life helpfully, interestingly, and at many significant points.

**You Can Learn to Teach**, by Margaret Slattery. 219 pp. The Pilgrim Press. \$1.35. All who have heard Miss Slattery speak on religious training know how practical, inspiring and dynamic she is. These qualities mark her writings as well; and this book is no exception. It treats of the teacher and his pupil, and proves its main point, "You can learn to teach." Miss Slattery is no mere enthusiast, without much knowledge of her subject; her book is based upon sound psychology and pedagogy. In part one, she discusses, under the head of "You," teachers both born and made; how to guide and guard your emotions, develop your mental powers, cultivate your imagination and understand your religious experience. In part two, she advises, concerning "your pupil," to acquaint yourself with his heritage, work in harmony with the laws of development, take advantage of the best methods of teaching him, guide his imagination and emotions, and help him make a conscious choice of a way of life. A good book for the teacher-training class, as well as for private reading.

**A Summer Program for the Church School**, by Miles H. Krumbine. 188 pp. The University of Chicago Press. \$1.50. Programs for the church summer school of religion, worked out by Dr. Krumbine in six years of experimentation in Dayton, Ohio. He discusses the work of the executive of such a school, of the principal, the director of music, and the director of religious dramatics; the period of Bible study; of mission study, dramatization, and of worship; training in prayer; and service-day projects, such as a visit to an Orphans' Home, with discussion of how school pupils could help the orphans, and other examples of service actually rendered. If you are planning work of this sort for next year, be sure to read this book.

**Seven Professions and the Teachings of Jesus**, by Matthew Hale Wilson. 264 pp. The Westminster Press. \$1.50. The professions considered in this volume are: the doctor, lawyer, minister, banker, editor, teacher, and the new profession—business. If viewed from the Christian standpoint, the author holds that they aid "the believer in promoting the spiritual life of others in definite, wholesome, and constructive ways, as well as in extending his own horizon and enriching his personal life." This is high ground to take, but not too high. The author seeks to answer the question, what the teaching of Jesus may mean in connection with the concrete situations which arise in the professions. High ground is taken again by the author, as he seeks to interpret the mind of Jesus regarding the temptations, obligations, and duties of the various professions. A most suggestive and helpful discussion; it might well form the basis of a series of sermons on the professions.

**Letters and Memories of Susan and Anna Bartlett Warner**, by O. E. P. Stokes. 229 pp. 24 illustrations. Putnam. Lovers of "The Wide, Wide World" and "Queechy," written by Susan Warner, and "Dollars and Cents," written by Anna B. Warner, her sister, will be delighted with this volume. It records memories of these sisters, reproduces many of their letters, and gives glimpses of their life at Constitution Island and New York. There is also an interesting account of Canaan, N. Y., where most of the scenes in "The Wide, Wide World" and "Queechy" were laid, the account going back to Revolutionary days. An appendix gives records of the Warner and Whiting families.

**Grace H. Dodge**, A Biography by Abbie Graham. 329 pp. The Womans Press. A stirring story of a great personality who devoted her splendid talents to human

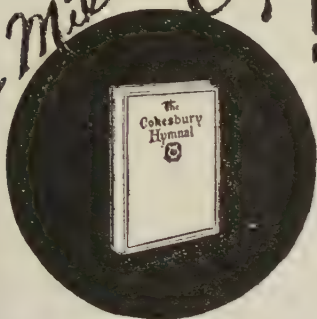


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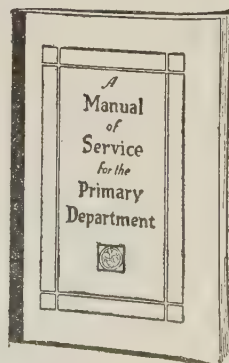
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**One Hundred and One Hymn Stories**, by Carl F. Price. 109 pp. Abingdon. An attractively handled collection of favorite hymns. The stories include the origin and use of the hymns and those many incidentals which go to fill our church hymnody with such richness of romance and beauty. A Mighty Fortress, Abide With Me, Awake My Soul, Come Thou Almighty King, Faith of Our Fathers, Fling Out the Banner, Guide Me. O Thou Great Jehovah, In the Cross of Christ I Glory, Jesus Savior Pilot Me, are but a few of the many contained in the volume. For one loving hymns and intent upon creating love of hymns in others, the book is well worth while.

**Hymn Stories**, by Elizabeth Colson. 88 pp. Pilgrim Press. Something new in the line of Hymn Stories, for with each hymn and story has been built up a suggestive service suitable for young folks or adults. Its purpose is that of creating both a new and renewed interest in the hymns of the church. The stories are so arranged as to give material for a period of hymn study every week in the year. Special attention is given to Hymn programs for many of the special days in the church year. Unlike most books in this group the Hymn is printed in full accompanied by its generally accepted musical score. There are notes for the Sunday School Superintendent of real value when Hymns are studied in the school. There are suggestions for the dramatization of many of the hymn stories. Some new ideas with large appeal are given.

**Economic Liberalism**, by Jacob H. Hollander. Prof. of Political Economy, John Hopkins University, 197 pp., Abingdon, \$1.50. According to the author, "economic liberalism involves an extension of the principle of democracy from political to economic and social affairs," while "economic conservatism maintains that the public welfare will be best and most surely enlarged by the protection and encouragement of productive capital and the assurance and enlargement of industrial profits." He then applies the principles of the former to four outstanding issues before the people of the United States, (1) The Price Level, (2) Taxation, (3) Trade Unionism, (4) Social Reform. His closing chapter is on economic liberalism and the American spirit. Prof. Hollander makes out a good case for his point of view. It accords with the views of advanced thinkers, as to the extension of democracy to economic questions.

## SUGGESTIONS FOR YOUR S. S. LIBRARY

**Among the Farmyard People**, by Clara Dillingham Pierson. 242 pp. Dutton. \$1.60. Stories of the birds, fowls, sheep and cattle of the farmyard, sympathetically told, and in a way that teaches many nature facts, as well as interest in and kindness to animals. **Granny's Wonderful Chair**, by Frances Browne. 211 pp. Illus. Dutton. \$2.00. Wonderful fairy tales told by a poor blind woman, who had however the gift of magic which took her listeners with her to fairyland. Enchanting tales. **Little Robinson Crusoe of Paris**, by Eugenie Foa. 160 pp. Illus. Lippincott. \$1.50. An absorbing tale of the adventures of little waif, all alone in the big city of Paris. It is said to be a great favorite with French children. **Children of the Alps**, by Johanna Spyri. 319 pp. Illus. Lippincott. \$1.50. Three appealing stories of child life in the Alps, in which incidentally the reader gets vivid impressions both of nature and life in Switzerland. **Rain On the Roof**, by Cornelia Meigs. 308 pp. Illus. Macmillan. \$1.75. The story of what a boy learned in the loft-room of a big, old house at the harbor's edge in a seaport town: stories of a Scotch boy and Queen Mary; of Brother Nicholas and his monastery; of the Pilgrims in the East, and of the Indians of Western plains. **Pirates of the Delaware**, by Rupert Sargent Holland. 318 pp. Illus. Lippincott. \$2.00. Thrilling adventures arising out of Jared Lee's chivalrous protection of a pretty French girl and her father. Highwaymen and pirates crowd these pages; but manly and chivalrous lessons are also taught. **The Measure of a Boy**, by Walter H. Nichols. 270 pp. Illus. Macmillan. \$2.00. The experiences of four boy chums on the Great Salt Lake. They have exciting adventures in which criminals figure. A wholesome story with plenty of thrills. Incidentally the boys learn a good deal about nature, and the early life of the Far West. **Do It Yourself, A Book of the Big Outdoors**, by Dan Beard. 183 pp. 306 illustrations, by the author. Lippincott. \$2.50. The chapter headings alone will whet the appetite of a real boy for this book: Fishing—for suckers, sunnies, and black bass; How to make your own minnow net, how to catch minnows; Fly fishing; Bait casting; Arbor day forestry; How to stalk, photograph, and even to capture wild animals with your naked hands; A collecting hike; How to build a canvas canoe and a dug-out canoe; and How to make a portage, handle a canoe, row a boat. **A Treasury of Verse for School and Home**, selected by M. G. Edgar and Eric Chilman. 523 pp. Illus. Crowell. \$2.50. A well-chosen and comprehensive collection of poems that every child and adult in the home should know. It includes poems for the very little folks, nature and narrative poems for older children, and selections from the greatest poets, such as Shakespeare, Byron, Shelley, Tennyson, etc., for those of mature years. Both new and old poets are represented in the volume. A splendid selection of great and enduring verse. It is well-adapted for reading aloud in the home circle.

We would not build a New England meeting-house in the Indian jungle, or ask to have our converts adopt our ugly and sometimes indecent garb. Let them keep their customs, their dress, their governments, if they prefer them. But the spiritual gift, the dynamic of Jesus—this alone can enable stagnant peoples to emerge from old abuses, to cleanse their lives of superstition and caste and idolatry and cruelty, and establish the kingdom of Christ in the lands that gave him birth.—*President W. H. P. Faunce.*



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*The citizens of God's spiritual kingdom.*  
A Psalm of David.

**T**HE earth is the LORD'S, and  
the fulness thereof; the  
world, and they that dwell therein.  
2 For he hath founded it upon  
the seas, and established it upon  
the floods.

wait all the day.

6 Remember, O LORD, thy  
tender mercies and thy loving-  
kindnesses; for they *have been*  
ever of old.

7 Remember not the sins of my  
youth, nor my transgressions:  
according to thy mercy remem-  
ber thou me for thy goodness!

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# Prayer Meeting Department

## PRIZE-WINNING SUGGESTION

Prayer Meeting Held at Indianola Friends'  
Church on Thursday Evening,  
June 10, 1926

*Submitted by Rev. M. M. Cassell*

Indianola Friends' meeting has a constituency of approximately 200 members. The average attendance of our mid-week prayer meeting is 35, and it is becoming one of the most vital factors of our church life. This is true for two or three reasons: 1. Because of its spiritual atmosphere; 2. Because of its friendly atmosphere; 3. Because of its varied programs. It is indeed a prayer meeting that is different. The particular meeting I shall attempt to describe is not the best one we have had, because all are equally fine. It is only one among the rest.

On the evening of June 10, 1926, our attendance was at the standard number. The hour of worship begun with that soul-inspiring hymn, "If Ever I Loved Thee, My Jesus, 'Tis Now." This was followed by another which was also a favorite, namely, "Just Like His Great Love." With the audience standing, a number of those present, having been inspired by the sentiment contained in these hymns (to a spirit of worship), lifted their voices in vocal prayer.

These volunteer prayers preceded the leader's "Talk" which was interspersed with a general discussion, in which practically every one present participated. The topic used at this time was, "The Key." A picture of an ordinary-sized door-key was exhibited. The first interest aroused pertained to the value and purposes of a "key." This was obtained largely by the question and answer method, revealing the following facts: 1. A key is made of substantial material that it might be fitted for the right kind of service. 2. Its chief purpose is, that it locks and unlocks doors. 3. It must be made so as to properly fit the lock, and therefore the maker of keys must know how to do his work well. 4. Both key and lock must be adjusted to each other. The advantages of a "skeleton" key were further considered. A skeleton key will unlock doors, but with some exceptions. No door can be unlocked from without if the lock contains any obstruction, viz., if another key is already in the lock from within. In order to unlock a door, one must know which key to use and how to use it.

The foregoing introductory statements led to a practical discussion of many helpful applications. We first tried to discover the key-verse of the Bible. Three or four different texts of Scripture were mentioned, before the proper one was found, which proved to be John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The verse was repeated in unison, then analyzed, word by word.

By the time the analytical process was finished, there was a general feeling on the part of all present, that each of the twenty-five words contained therein were of great import, and if any one word were omitted it would do violence to the true meaning of this priceless verse.

It was agreed that John 3:16 was the skeleton key of the Bible, because if rightly used, it will unlock the closed doors of the Scriptures. But some things are necessary and conditional to the proper usage of this particular key. Merely to be able to recite this "little Bible," as it has sometimes been termed, is not sufficient. One must know and experience the spiritual content of its teachings. He should be able to fit rightly the key into the lock.

This key purports to unlock for us a palace where we may find spiritual comfort and refreshment. It will open to us a library whose shelves contain the master volumes on all important subjects. It will lead one into an art gallery where he may enjoy the finest paintings of the world. In fact, by means of this powerful instrument, available by one and all alike, one may enter into the secret of untold happiness. But one must keep in mind this, that the owner of the key must exercise ability in its manipulation. There are some things even Christ Himself cannot do for us. He cannot unlock the door of any individual life if there is any obstruction in the lock, or a bit of unwillingness on our part, since He will in no wise break the will of any one.

However, Christ knows perfectly how to unlock the door of any heart. He has the full knowledge of using a skeleton key. His heart appeals are somewhat like this: to the farmer, with the key that opens the door to successful farming, the seed, soil, cultivation; to the lawyer, with a pertinent question; to the ruler, with the great issue concerning the New Birth; to those who may be thirsty, with the Water of Life; to the carpenter, with the erection of an edifice on a rock foundation; to the housewife, with the heaven and the bread; and so it continues, until there is a definite key for every life. Happy is that life which yields the lock of his own spirit to the key of happiness and satisfaction, which means the acceptance of Jesus Christ into the life, with a will submissive to His plan for us.

At the close of this discussion, a member of the choir was asked to render a solo. He sang in an effective manner, "The Old Rugged Cross."

Further opportunity now being given for personal words of testimony, a number of people responded. Since ours is a Friends' meeting, we believe in congregational worship, and therefore always plan our programs with the intention of affording opportunity to any or all present for voluntary expression or what we might term, "freedom of worship." We do not permit this



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time to "drag," there being no ready participation now, we quickly pass on to something else. But usually, someone is ready with some service to render, and this meeting was no exception. A congregational hymn was asked for, and all joined heartily in the strains of, "Wonderful Peace."

The enthusiasm with which this selection was sung was an indication that the majority of those present had opened the door for the entrance of Christ who had become to them the Saviour of their souls.

As stated above, we seldom conduct two prayer-meetings in the same way, and while the majority of those who meet for this service, are regular in attendance, visitors are welcomed at almost every service, there being six present at this time. The young people of our Church and Bible School attend quite well and enter into the program of the hour in a commendable way.

Many people have spoken to the Pastor from time to time of the benefits derived from these Thursday evening gatherings for prayer, praise and Bible study. During the summer months, when vacations, reunions, etc., are in order, the attendance and interest has been maintained. The time of our services is from eight to nine o'clock.

## Prayer Meetings

WM. J. HART, D.D.

OCTOBER

### FIRST MEETING

#### The Call of the Communion

Scriptural passage: 1 Cor. 11:23-26.

A vivid memory of the night of the betrayal is graphically stated—"the same night in which he was betrayed."

Thanksgiving preceded the breaking of the bread, "when he had given thanks."

Pathos is found in the appeal of Christ—"this do in remembrance of me."

#### Suggestive Topics for Discussion

1. What various occasions are mentioned in the Gospels in which Christ gave thanks?
2. What are the reasons why Christians should participate in the communion service?
3. What does Paul mean by the expression with which he closes verse 26?

#### Moments of Meditation

"When to the cross I turn mine eyes,

And rest on Calvary,

O Lamb of God, my Sacrifice,

I must remember Thee!"—*Montgomery*

"We should go away from the feast as covenanters. . . . There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made."—*Dr. J. H. Jowett.*

"See the feast of love is spread,  
Drink the wine, and break the bread;  
Sweet memorials—till the Lord  
Call us round his heavenly board,

Some from earth, from glory some,  
Severed only, 'Till he come."—*Bickersteth*

#### Hymns

"Alas! and Did My Saviour Bleed?" "Tis Finished. So the Saviour Cried;" "O Love Divine, What Hast Thou Done!" "When I Survey the Wondrous Cross;" "The Agonies of Calvary;" "In the Cross of Christ I Glory;" "By Christ Redeemed, in Christ Restored;" "Jesus Spreads His Banner O'er Us;" and, if a chorus can be secured for the purpose, "The Cross It Standeth Fast, Halelujah!"

### SECOND MEETING

#### Teaching the Nations

Scripture passage: Matt. 28:19, 20.

The followers of Christ have a responsibility which they cannot evade—"Go ye, therefore."

The principle of exclusion is not recognized by Jesus—"teach all nations."

The message carried by the missionary is the one given by the Master to his first disciples—"Teaching them to observe all things whatsoever I have commanded you."

#### Suggestive Topics for Discussion

1. Can a Church be really Christian if it has not the missionary spirit?
2. Why is the threefold name used in baptism?
3. What are the essential truths which the missionary must teach?

#### Moments of Meditation

In his published farewell to the British Churches, John Williams, returning to his heroic labors in Polynesia, said, "Great are the perils that await me. I may not again come back to rejoice at the first sight of the lofty cliffs and lovely plains of Old England; well, the will of the Lord be done!" Such is the self-sacrificing spirit of the missionary.

"The salvation embraces the round world. It is a wedding-feast, and from the highways and hedges, the poor, the maimed, the halt and the blind come in, till every seat is occupied and every heart overflows."—*Dr. Alexander Smellie.*

"The Voice that calls? It is the Voice of Christ! The flag we bear? It is the Flag of Christ! The love that leads? It is the Love of Christ! For Christ hath sent us into all the world, That men may find in Him eternal life."

—*Selected*

#### Hymns

"From All the Dark Places;" "Tell It Out Among the Heathen;" "Fling Out the Banner;" "On the Mountain's Top Appearing;" "All Hail the Power of Jesus' Name;" "It May Not on the Mountain's Height;" "Rescue the Perishing;" and "There's a Call Comes Ringing."

### THIRD MEETING

#### "A Burst of Holy Song"

Scripture passage: Eph. 5:19, 20.

Soul-gladness finds expression in song.

Such singing has a "spiritual" emphasis.

Thanksgiving finds its appropriate utterance in song as well as in prayer.

#### Suggestive Topics for Discussion

1. Let some one read Rev. 15:3, 4, and then tell the central thought of these verses.



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2. How is song related to meditation?
3. Can there be melody in the heart without gratitude in the life?

### Moments of Meditation

"The evangelical revival under Wesley was cradled amid a burst of holy song. An exultant joy was one of the dominant notes of the movement."—*Dr. J. Alfred Sharp.*

Charles Wesley thus "tells his experience at the end of the first year of his real Christian life:"

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!"

—*Dr. C. S. Nutter*

"One of the great things that was done by the Reformation was the bringing back of the truly congregational element into church worship. . . . To English-speaking Christians two things were of special import. One was the coming of the Genevan psalmody and kindred music. . . . The other was the re-modelling of the liturgical music of the English Church to suit the reformed conception of worship."—*The British Weekly.*

### Hymns

"For the Beauty of the Earth;" "When Morning Gilds the Skies;" "Still, Still with Thee;" "Come Thou Fount of Every Blessing;" "Let All on Earth Their Voices Raise;" "Come, Thou Almighty King;" "Holy, Holy, Holy!" and "Come, We that Love the Lord."

### FOURTH MEETING

#### Salvation for the Sinful

Scripture passage: 1 Tim. 1:12-16.

Paul had a grateful spirit, hence he said: "I am thankful to Him." (Weymouth, v. 12.)

The greatness of divine mercy was the wonder of Paul. "Yet mercy was shown me," he exclaimed. (Weymouth, v. 13.)

Such a saving Gospel should commend itself to all mankind. "Faithful is the saying, and deserving of universal acceptance, that Christ Jesus came into the world to save sinners." (Weymouth, v. 15.)

#### Suggestive Topics for Discussion

1. Is there anything in this passage which reminds you of John 3:16?
2. Compare Paul's statement of himself with what some of the other great saints have said of themselves. (For instance, St. Augustine and Dr. Alexander Whyte.)
3. Compare Paul's statement of salvation here with some other passages in which he refers to the same subject.

### Moments of Meditation

In Montreal an electrician flashed the "X ray" through several thick sheets of dark, heavy paper on a gold coin placed beneath. The coin was shadowgraphed clearly. But Christ does more. He not only reveals to man his inner self, but *changes* that self to his own likeness.—*Dr. C. S. Richardson.*

Christ did not come to cramp any one's manhood. He came to broaden it. He did not come to destroy our manhood; he came to fulfil it.

Christianity is not a drill; it is life, full, free, radiant, and rejoicing.—*Dr. John Watson.*

A Christian should be different from others in purpose, in principles, and in practice.—*C.E.L.S.*

A Christian is an individual *plus* Christ. He and Christ live his life together.—*The Christian Endeavor World.*

### Hymns

"Salvation, O the Joyful Sound;" "There Is a Fountain Filled with Blood;" "I Was a Wandering Sheep;" "O Happy Day, That Fixed My Choice;" "Jesus Is All the World to Me;" "I Hear Thy Welcome Voice."

### MEDITATIONS

#### God Wants Man to Be Saved

God will have all men to be saved and to come to the knowledge of truth.—1 Timothy 2, 4.

The Lord is not willing that any should perish, but that all should come to repentance.—2 Peter 3: 9.

Man alone is to blame if he is lost. "Ye do always resist the Holy Ghost," said Stephen, Acts 7: 51; and Jesus says, "Ye would not" be saved by me, Matthew 23:37. That is the sole cause of man's damnation.

#### Man Cannot Save Himself

There is not a just man upon earth that doeth good, and sinneth not.—Ecclesiastes 7: 20.

If we say we have no sin we deceive ourselves, and the truth is not in us.—Matthew 15: 19.

*The wages of sin is death.*—Romans 6: 23.

If man were perfect, even as God is perfect, Matthew 5: 48, he could go to heaven "by doing what's right," for Jesus says, "This do and thou shalt live."—Luke 10: 28.

But since Adam and Eve fell into sin, "we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah 64: 6. And so we cannot save ourselves.

#### God Has Saved Man

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3: 16.

Christ Jesus came into the world to save sinners.—1 Timothy 1: 15.

*The blood of Jesus Christ, His Son, cleanseth us from all sin.*—1 John 1: 7.

*God's Salvation is Free.*

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—*Ephesians* 2: 8, 9.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31.

Him that cometh unto me I will in no wise cast out.—*John* 6: 37.—*Atonement, Philadelphia*

Final and frantic endeavor never results in worthy accomplishment. It is the constant facing of daily problems and difficulties and the uninterrupted discharge of daily duty which strengthens and enriches a personal experience that is a continual blessing and a lasting happiness.—*The Rev. Edmund J. Cleveland.*





## Music Educators Say “Choose the Miessner”

Music supervisors in the public schools recognize the little Miessner as the standard piano for their special needs—needs which are parallel in every respect with those of your church and Sunday School.

First, they say, a school piano must be small in size. That interests children. A small piano is easily moved. One little Miessner—3 feet 7 inches high, weighing 375 pounds—serves every purpose, in any part of the building. Low height enables the teacher or leader to face the children while playing.

### Not a “Cut-Down” Piano

Small size alone does not account for Miessner leadership in the public schools.

The sweet singing tone of the little Miessner is the secret of its appeal, both to trained musicians and the sensitive ears of children. This remarkable tone quality—actually superior to that of a small grand—depends upon special features of construction embodied only in the Miessner, the original small piano. There is an amazing difference between a Miessner and a “cut-down” piano. It becomes even more evident after years of service.

These are sound reasons for the preference of music educators. You will want to consider them in selecting a piano for your church or Sunday School. Let us explain in more detail.

# MIESSNER

THE LITTLE PIANO WITH THE BIG TONE

Miessner Piano Co.  
140 Reed St., Milwaukee, Wis.

Please send me the Miessner catalog, details of your 10-day trial offer, and special price to churches.

Name \_\_\_\_\_  
Street No. \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Church \_\_\_\_\_

# Church Advertising

## Advertising the Church and Organized Bible Classes

Address by H. V. Jamison, Advertising Manager, American Sheet and Tin Plate Company, Pittsburgh, Pa., delivered before the Associated Advertising Clubs of the World, Church Departmental, College Hall, University of Pennsylvania, Philadelphia, Pa., June 22, 1926:

"Can or should religion be advertised?" has always been a mooted question.

The answer is *yes*—if done intelligently.

I consider sensational advertising has no adequate or worthy relation to a subject so dignified

important, majestic, and hallowed as religion; which in deference to every man's views or conceptions of Almighty God, we should treat most reverently and respectfully.

Religion is, or should be, a holy thing, and cannot be hawked or peddled in the market place as bananas. Real worship is an expression of the soul, and of the highest ideals of life, and is to be regarded by us today in a manner commensurate with its dignity.

The most comprehensive and satisfactory definition of advertising that has ever come under our hearing was stated a few weeks ago, when a prominent business man declared it to be "nothing more or less in its last analysis, than a means of communication." As such, the Church and its organizations need it. We serve the present, today—and not past conditions of a century ago.

There are but three well-known methods of promotion, with their attending ramifications. They are the sample, known from time immemorial; the representative, whom we may here call the minister, and lastly, since the invention of the press, the printed page. The printed message goes where the first two are excluded by limitations. No astute church man or business man will overlook any one of these basic methods, or their variations as they may be applicable.

We are dealing with the printed page for the reason that the church has always had its recognized "samples"—the fine up-standing specimens of manhood and womanhood who exemplify their faith. It has likewise always recognized

its representatives in the able ministers and spokesmen for its creeds and beliefs. It has, however, *not* utilized the printed page in a way commensurate with its importance to the Kingdom of God. True, there is the church paper and the church press, but these apply primarily within the sect or denomination, and not to the great outside world which today we are interested in reaching.

### Why Should the Organized Church Advertise?

Because it has in it and about it great and eternal values and advantages that this old world direly needs.

It offers a source of spiritual comfort and activity to all people.

It has a message of help and inspiration for the community.

It possesses a remarkable ability to uplift human life and inspire new ideals.

It is of inestimable service to the young, as well as old.

It affords social features and friendships that are invaluable.

It offers wide opportunity for philanthropic and relief endeavors.

It is wonderfully efficient.

The blatant complaint that the church is decadent is veritable chatter, which comes

only from the unthinking. When properly used and supported, the church is about the most efficient and capable organization extant. It possesses practically unlimited features and abilities that merit continuous and wide exploitation and public presentation.

### What Shall We Advertise?

The foregoing outstanding features; and also its stated services, its ministrations, its opportunities for religious instruction, its schools and classes for Bible study and personal uplift, its attitude of constant helpfulness and utility for those in need, and its willingness to serve personally individuals, families, and communities.

This affects all of us. Anything that throws a safeguard around my little girl, and offers guidance and protection to my son, and offers comfort and helpful blessing to my wife, and offers inspiration, encouragement and benefit to me here, and with the promise of the hereafter—this is of interest,

*"The blatant complaint that the church is decadent is veritable chatter, which comes from the unthinking. When properly used and supported, the church is about the most efficient and capable organization extant."*

*"I do not believe that men at large are utterly indifferent and determined to go to Hell, as we sometimes assume."*

*"Who ever gave us the idea that light and color and music were taboo in the house of God?"*

*"Half of the churches in this city do not have a church entrance or front that excels in any respect, in its architecture or inviting appeal, the entrance to our city morgue."*

*"Fans in the summer-time are successful (advertising) but not a cheap flimsy fan bearing the words, 'John Jones, Furniture and Undertaking. Do not remove this fan from the pew.'"*

*Church Advertising from the point of view of a successful businessman.—R.*



# *The Whole Bible in Pictures*

## Old Testament--Gospels

## Acts--Paul

"PERFECTLY WONDERFUL"—"AMAZED"—"PLEASED"—"DELIGHTED" "Attendance doubled," "Fills my house," "Increased my Juniors 100%," "Sunday School growing by leaps and bounds." These are excerpts from a few of the thousands of letters we have received from prominent Ministers who use our marvelous service.

YOU SHOULD KNOW about our great proposition, to furnish YOU with the WHOLE BIBLE IN PICTURES. There is a slide for every place, every character, every event mentioned in your Bible, together with a Superb lantern and scholarly lectures complete, at unheard of prices, bringing slides to you at 1½ cents to 5 cents each.

WE PLACED MORE THAN FIVE MILLION pictures in the most aggressive churches throughout the world last year. Attested by thousands of prominent Ministers.

LET US SEND YOU A FREE SET of these New Process Lantern Slides, a complete prospectus and our unprecedented offer.

*Mail Attached Coupon Today*

**NATIONAL PICTURES SERVICE, Inc.**

Provident Bank Building

Cincinnati, Ohio



*Mail coupon now.*

**Do you own a lantern?**

**National Pictures Service, Inc.  
Provident Bank Bldg.  
Cincinnati, O.**

Send me Free sample set of your New Process Pictures,  
your prospectus and unprecedented offer.

Name.....

Address.....

Pastor.....

vital interest to me. It needs no sensational coloring to enhance its appeal. Men at large are not utterly indifferent and determined to go to Hell, as we sometimes assume. Never let the great spiritual standards of the church become secondary. It's more important than soup, oysters, and social activities. The average man will listen, and listen interestedly, to the appeal of the Church, if it is presented to him in the way that commands his confidence and respect. It needs only to show honestly and fairly its relation to his personal needs as he feels them. Humanity at large appears to possess a natural facility for religion.

#### Who Shall Direct the Advertising of the Church?

The trouble heretofore has been that no one has been specially charged with its direction. It is clearly *not* the province of the preacher, the priest, or the rabbi. They are not advertising men. It is not their prerogative or in line with their training. There should be a board, bureau or committee created for this work, and charged with its direction, just as such boards or bureaus exist for the maintenance of property, the operating of the institution, and other important factors of modern church life. Church promotion is too vital to be passed up or ignored.

Every church has a successful, outstanding business man who brings things to pass. He may be the very man to head this work, if relieved of less important duties. He may be assisted by others as warranted. In every congregation and community, there are people who frankly admit they are not leaders in piety or prayer, and perhaps cannot pay. They likewise feel their inability to teach or do any very conspicuous church service; but they would nevertheless make splendid promoters, and would prove wonderful acquisitions to a church in the realm of promoting its interests and activities. Let it be their special church work, under wise and intelligent direction.

It is unfortunate there is no advertising agency specializing in church advertising, or counselling its problems. It is certainly a neglected field of endeavor. It has, however, possibilities beyond my ability to estimate them in these few minutes.

#### How Shall the Church Advertise?

Here has been the real battle-ground of opinion. True, many extravagant and foolish stunts have been pulled in the name of religion, and prejudices do exist. For us today, this is a localized problem, and as variable for the churches as are the churches themselves. We are not speaking of the larger activities of denominations or sects beyond the local church. These suggestions are not revolutionary, expensive, or sensational, but only those practical helpful things we do ourselves.

We should begin with the church itself, just as the merchant begins with his business front. The average church entrance and interior are woefully deficient. Who ever gave us the idea that light, color and music were taboo in the house of God? Take a lesson from the amusement house where the entrance not only bids you welcome, but gives you a decided pull toward its doors. Beauty

need not be sacrificed, but these factors which have a common appeal to all humanity must not be overlooked. Half of the churches of this city do not have a church entrance or front that excels in any respect, in its architecture or inviting appeal, the entrance to our city morgue. Where too did we get the notion that our churches and their interiors should appear as nothing more than glorified stone quarries? Humanity motivates to light, color and music, as moths to a flame. Let's put life and the beauty of color and attractiveness into the church. The old Hebrews stated you had never seen anything really beautiful until you had seen the temple. Why not?

Signs are effective—neat, attractive electric signs are valuable when well placed and lit—not dark and deserted. Every church should have its designation.

The wayside pulpit or announcement board is good.

Outside painted bulletin boards are good advertising if kept painted and in good repair, and not looking like last year's birds' nests. If used in fall and winter seasons, they should be illuminated the forepart of the evening.

The newspapers are the great national mouthpiece. Always use them when possible. It may not be possible, however, for a small church in an off-side community to use the circulation of a metropolitan daily profitably. Many denominations, embracing a number of churches, could use representative space promoting their denominations, with a list of the local churches, pastors and services following at the bottom. This could be done co-operatively, and the entire circulation of a newspaper used, when individually it would appear quite impracticable for one local church. Co-operation is a good thing. Your church should use the local and small town newspapers, if available. Have something to say in your advertisement—not a wiener-wurst of type faces stating that Rev. So and So will preach in such a church at such an hour. Sure he will preach, unless the church is closed or burned down. Put something of appeal and human interest into the advertisement, and have something to say.

Direct-by-mail methods are good. Cards, letters, monthly blotter with calendar printed on it, and all such media are valuable when intelligently used. One thing is important, and most important to us—good printing, or none at all. The printed page is used as the substitute for the sample and the minister, in their absence. Make it a creditable substitute. A cheap, cheesy piece of printing invariably brings some such reaction as this from the average man: "If this fellow doesn't know any more about preaching than he does about printing, I'm off of him."

Novelties that are suitable are always good. Fans in the summertime are successful—not a cheap, flimsy fan bearing an announcement, "John Jones, furniture and undertaking; do not remove this fan from the pew." Have your janitor gather up all such, and stick them in the furnace. Secure a high grade fan, with a beauti-



"The Bible par excellence of the world"

# OXFORD Teachers' Bibles

A Treasure House of  
Biblical Information

The helps will illuminate every page of the Sacred Text and impart vivid interest and joy to your study of the Scriptures.

**BLACK-FACED TYPE EDITION**

Size  $7\frac{1}{4} \times 5\frac{3}{8}$  inches

*Specimen of Type*

**10 For every beast of the forest is mine. and the cattle upon a thousand hills.**

**11 I know all the fowls of the mountains: and<sup>d</sup> the wild beasts of the field are<sup>2</sup> mine.**



No. 04451—Moroccoette, overlapping covers, round corners and red under gold edges, \$3.50

No. 04453—French Morocco Leather, overlapping covers, round corners and red under gold edges .....\$4.35

No. 05453—Same as No. 04453, with the words of Jesus Christ printed in red .....\$6.25  
Oxford India Paper Edition  
Same as No. 04453, but printed on Oxford India paper and only one inch thick.

No. 0773x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and book-mark .....\$7.75

**SELF-PRONOUNCING EDITION**  
All proper names<sup>a</sup> and difficult words divided into syllables and accented so they may be correctly pronounced. Size  $8\frac{1}{2} \times 5\frac{1}{2} \times 1\frac{1}{8}$  inches.

*Specimen of Type.*

**8 7 20 Jě-hôl'-ă-chin was eighteen years old when he began to reign, and he reigned in Jě-rû'-să-lēm three**

No. 04521—Moroccoette, overlapping covers, round corners and red under gold edges, \$5.00

No. 04523—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmarks.....\$6.00

**Oxford India Paper Edition**

Same as above, but printed on the famous Oxford India paper and only  $1\frac{1}{8}$  inches thick.

No. 0923x—French Morocco Leather, overlapping covers, round corners, red under gold edges, headbands and bookmarks.....\$9.75

**Any style with IMPROVED THUMB INDEX**  
50c extra.

A name lettered in gold on the cover, 50c extra.

*At all Booksellers or from the Publishers*

**OXFORD UNIVERSITY PRESS**

AMERICAN BRANCH

35 West 32nd Street, New York

## A Good Bookcase for the price of a good book!



**\$3.00** Per Section  
without Doors

With Disappearing Glass Doors **\$3.75** Per Section

On Approval—Direct to User

**Lundstrom**  
"IT GROWS WITH YOUR LIBRARY"  
**SECTIONAL BOOKCASE**

Endorsed by Over 100,000 Users

Made for and universally used in the finest homes and offices throughout the country. Made in sections of different sizes, combining utility, economy and attractive appearance. Price complete as shown above, with top, base and three book sections with non-binding, disappearing, felt-cushioned glass doors, beautifully finished in plain golden oak, \$15.75; without doors, \$13.50. In quartered oak, or in imitation mahogany (willow) with doors, \$18.25. In genuine mahogany, with doors, \$23.50. Other styles at correspondingly low prices. Shipped direct from factory ON APPROVAL at a considerable saving TO YOU.

Write for new catalog No. 14

**The C. J. Lundstrom Mfg. Co.**  
Little Falls, N. Y.

Manufacturers of Sectional Bookcases since 1899

fully colored scene of trees, flowers or country, with the church spire in the distance; and on it place a neat, attractively printed message stating that this church is open throughout the summer-time, and all the year, and will gladly minister to every opportunity presented to it, and that if you are not worshipping elsewhere, you are most cordially invited to attend its services. If your members want to take the fans home with them, let them do so. Further than this, see that your Boy Scouts, or some one else, take them through the neighborhood and put one in every porch swing and porch rocker in the community. Still further, see that about every second week they are replaced if they become lost, damaged, or disreputable looking.

Thermometers make a practical church novelty. Use a good one that is easy to read. They are always kept.

Calendars are also good. Use a nice twelve-sheet calendar, very neatly gotten up. Use color. Use good illustrations. If your church does not make a pleasing picture, use the doorway, the spire, the chancel rail, the street scene leading to the church: or if none of these appeal, use the kindly face of some good old saint of your congregation, or some child of your parish—anything that commends itself as fitting or suitable for this purpose.

Effective folders, booklets, cards, posters, etc., will suggest themselves to the active mind.

Pencils, with a brief message, are always good and are splendid for children. They are used 100 per cent.

A good memo book is fine for the men—not a cheap thing with "Compliments of Everyman's Church," but a fine classy book, lettered in gold, stating that it is "Presented by the officials of Everyman's Church to William Strong." Will he keep it and prize it? I'll say he will. Other articles of value and fitness will occur to you.

Perhaps the most effective medium available to the average church is its printed bulletin containing the Sunday services. Put some time and money into this. It is a real mouth-piece. Cut the services down to a few printed words as to the numbers of the hymns, the musical numbers, and the subject of the sermon. Give the preacher a chance for variation and abbreviation if he so desires. Allow no commercial advertisements to creep into your church bulletin. Fill it with bright, clean, good, helpful items and messages pertinent to the church itself, your people, the community, the city—say the very things you want to say. They are more impressive in print than when said. For example, a printed announcement "The engagement is announced of Miss Mary Modest and Mr. Wm. Strong. The wedding date will be fixed for June. This Church and congregation extend their cordial best wishes to these two splendid young people." Why should young people have any incentive to skip to some Gretna Green when a decent, considerate, gracious and respectful consideration is given to them in a public way?

Make your items readable, sensible, helpful, interesting. The church bulletin will become an invaluable power. It should be gotten out by Friday evening. Saturday it should go to every shut-in and to every person on the hospital list of the church, with a printed note expressing the interest of the church, and the fact that you regret you must miss them in tomorrow's service. Sending them the bulletin makes a real hit with every one of them. Do it Saturday. Monday it is stale. Also a neat card should be attached to this bulletin and it should be distributed to the constituency list every Saturday—that is, persons who are prospective members, or should be prospective members of your congregation. The card should simply state if they have no plans to worship elsewhere tomorrow, this church would be very pleased to have them attend its services.

Another effective promotion feature is a good reception committee. Your most respected, affable and approachable man—he may be the physician, banker, leading business man, or whoever, should be at the door before the service. Opposite him should be the most cultured, gracious and respected lady in your church. No new family, working girl, or homeless boy can get into the church without grasping the hand of one of these two friends, who immediately introduces him to the other, and escorts him to the door and introduces him to the chief usher. The result is that before this newcomer or visitor reaches a pew, he has met at least three persons and feels quite at home in the house of his friends. After the service, the minister should not make a break for the door like Absalom at the gate. He should remain at the chancel, and the reception committee, board of ushers, and official members, should see that the visitors and friends are personally conducted to the minister where a gracious and cordial greeting is extended. This really amounts to something. Such a scheme is not so idealistic, as it is truly practical for promoting your church interests. People are human. The church should excel in grace and courtesy.

Personal visitations are likewise good promotion. Calls from official friends, minus contribution cards or canvassing appeals for contributions, have a good effect. Social functions of a dignified and helpful character are splendid opportunities to promote the interests of the church. You can make helpful suggestions that are practically endless.

### What Results Should These Bring?

It will result in an increased attendance at the services of the church or class.

It will create an awakened interest in your church activities.

It assures better and more constant financial support.

It will create a fine spirit of fellowship and fraternity which is indispensable for good pastoral work.

It will "atmosphere" a community with the sense of the importance and aggressiveness of your church and Bible school.



# We Raise Money

For sixteen years the Ward Systems Company has successfully directed dignified fund-raising campaigns of the higher order. During these years it has raised millions of dollars for Colleges, Churches, Hospitals and Charitable Institutions.

## Let Us Solve YOUR Financial Problems

Our latest Church fund-raising campaign plans have been very successful and economical. Write us stating your requirements. All correspondence treated confidentially. Our latest booklet and confidential analysis blank sent free.



## The Ward Systems Company

28 E. Jackson Blvd. Dept. A  
Chicago, Illinois

## Here is Seed for church growth

PEWS and pulpits do not make church growth; it takes men and women stirred by a desire for church growth, animated with enthusiasm for it, and stimulated by well-directed leadership.

Many a good plan lies dormant with the active-minded clergyman for the lack of means of circulating it, and getting it into the consciousness of a large group of people who could get behind it and push it to success.

Cost is usually the insurmountable hurdle. Well, here's a way around that! With

### The ROTARY LETTERGRAPH

you can make 20 to 1000 copies from typed or handwritten text (pictures too) at a cost of about 25 cents per 1000. At such low cost, you can afford to reach the group frequently. And it is frequency—continuity—that makes for stimulus. The *Rotary Lettergraph* costs but

**\$35 complete**

It isn't just "another" duplicator, it's a different duplicator; there's nothing just like it in the market. Small first cost, no upkeep cost because it is mechanically simple, and trifling operating cost. A girl or boy can operate it.

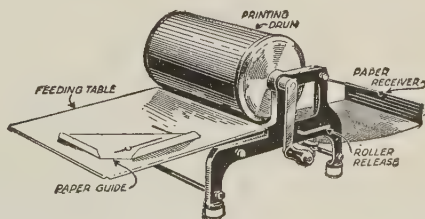
Backed by our 23 years of experience and sold with a guarantee of satisfaction or money back.

Send the coupon for details. No obligation.

**T. E. Heyer Duplicator Co., Inc.**

18 So. Wells St., Chicago

Established 1903



T. E. Heyer Duplicator Co.

18 S. Wells St., Chicago, Ill.

Please send me details of the *Rotary Lettergraph* without obligation to me.

**MAIL  
THIS**

Name.....  
Address.....

It will enable your church to become the clearing house for activities. I know of one church through which practically all of the gifts of its membership are cleared. They simply send their checks to the church with instructions they want it transmitted to this or that cause, due credit coming to the church. This is as it should be.

Let us remember the church is not a beggar, a mendicant, a spineless, truckling, patronizing thing; but rather an important, honored and respected outlet and expression of the highest interests and ideals of the individual and best people of the community, who are organized for action.

I am reminded of an incident that happened under an oriental sky. A decrepit, demented, ragged individual was moving along the highway, lost to reason and to hope. A great sympathetic Figure crossed his path, and in a miraculous way restored to him reason, health and hopeful outlook. With recognition of benefits received, the poor unfortunate exclaimed, "I am going right along with you;" but the One reminded him that it was impossible—and behind were obligations, friends, home, neighbors. Would it not be better for him to return? As that lone derelict stood, destitute of money, assets, or previous association, and with practically no opportunity open to him for conspicuous service; he was fired only with an overwhelming sense of personal blessings and benefits received—so he returned, and "published throughout the whole city" *these things*. Can you beat it!

### ADVERTISING RELIGION

An advertising campaign to promote religion throughout the United States will be inaugurated by the Rev. Charles Stelzle of New York, president of the Church Advertising Department of the Associated Advertising Clubs of the World. These campaigns are to be promoted by the hundreds of local and district advertising clubs throughout the world, enlisting high-grade laymen of various denominations, who will co-operate with the ministers and churches.

Religion will be broadcast via radio, newspapers and magazines, and through the use of billboards and posters. Advertising conferences are to be conducted for ministers and church workers, and newspaper editors and advertising men are to be made acquainted with the problems facing the Church. Conferences will be held in different sections of the country for publicity representatives of national religious organizations and boards of the Church; efforts will be made to help strengthen and extend the influence of the religious press; exhibit material showing the benefit and progress of religion will be prepared for use in local communities; modern books on advertising methods will be furnished to ministers and churches through a club arrangement, and courses of lectures on church advertising will be given in theological seminaries.

It is hoped that one of the most fruitful results of this campaign through the leading business men

of the world will be the development of international goodwill, in the name and through the means of religion.—*Christian Advocate*.

### The Observer Remarks:

—That everyone ought to go to Church:

- (a) To get away from himself;
- (b) To get closer to folks;
- (c) To get nearer to God.

—That love and discord never feast at the same table.

—That the man who indulges in either graft or grouch is a "goner."

—That the feeblest knock will open Heaven's door.

—Our Weekly Visitor

### A New World War

During the great World War when an attack was planned upon the enemy a definite day, hour and even minute was set for the firing of the first gun. Every officer was under orders to see that his watch was running right and that every man under his command was fully ready to "go over the top" exactly on the minute. That made it possible for the whole division or body of the army to move as one man. This made their action a veritable avalanche. Nothing could stop them. They were loyal to the last man and to the very minute. That's why we won the World War.

Shall the church of Christ give less thought to the preparation of its army to defend the spiritual and moral life of a community?

—Methodist Messenger

### This Church Greet's You

To all who are strangers and have no church home, to all who enjoy a helpful hour of worship on Sunday, and mid-week, to all who are weary and would find rest, who are not satisfied and would live a higher life, to all who are willing to help us in heralding the coming of the Kingdom, and in applying the truths of the Gospel to the problems of life, this Church extends a cordial Welcome.

—Rev. Hal. E. Norton, Winfield, Kansas

Give us the man who sings at his work, be his occupation what it may—he is equal to any of those who follow the same pursuit in silence and sullenness. He will do more in the same time and will do it better. He will preserve longer.

—Carlyle.





# Winters' DeLuxe Church Bulletins

- broadcast news and announcements.
- build attendance and collections.
- create new life and interest in every church organization.

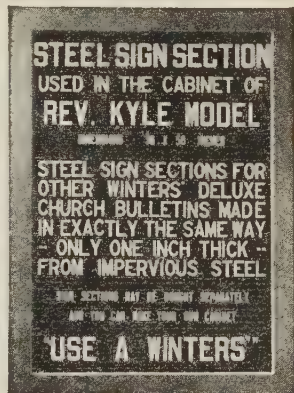
More than 20,000 churches are now using Winters' bulletins. Some of them have been in use for fifteen years—still attractive, dignified and easy to read.

A Winters' Church Bulletin is an investment in years of service. The solid oak cabinet is finished with waterproof spar varnish and retains its original beauty through years of service, practically unaffected by the severest weather. The impervious steel sign section and lithographed steel letters indefinitely retain their beauty and legibility without scratching or discoloration.

We are the *originators* of this type of bulletin board. Now is the time to secure one for your church. Recent price reductions have brought the Rev. Kyle model (our most popular church bulletin, size 72 x 45 inches) to \$59; sold for cash only.

The illustration at right shows steel sign section with lithographed letters attached; these may be purchased separately. A member of your church can build the cabinet at a great saving, using complete blue prints and instructions which we furnish free. Sign section can also be made to fit your old style cabinet. Write for details.

Our new catalogue shows many styles and models, suitable for every place and purpose. A post card will bring it without obligation.



## H. E. WINTERS SPECIALTY CO.

210 PERSHING AVENUE

DAVENPORT, IOWA

## CENTRAL UNIVERSITY INCORPORATED

September 23, 1896

Offers unsurpassed facilities to advanced students for the Prosecution of Studies in Mathematics, Language, Literature, History, Philosophy, etc., etc. Ministers, teachers or others who may be interested in literary or scientific work are invited to write for Announcement outlining courses, for HOME STUDY, leading to degrees. The constant aim of the institution is the development of the intellectual and moral forces inherent in every individual to the end that such patron may go forth more

fully equipped for his or her life work. With this object in view special Courses are carefully planned for the purpose of supplying the particular instruction that will prove of greatest advantage to the student in whatever profession he may be engaged. Our students are found in every state and in many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and educators. Address,

CENTRAL UNIVERSITY

(Dept. E.)

Indianapolis, Indiana, U.S.A.

# The Fine Art of Advertising

SAMUEL W. GRAFFLIN

When the historian writes of this age, that is the real historian, he cannot truly characterize it without saying that it was the age of advertising. The back of every auto, and the front for that matter, bears a sign. Inside and outside, street-car and bus display the lurid legends of trade. And the Church! How does She advertise? How should She?

At a summer school some years ago that master teacher—Dr. H. H. Horne—was leading a group of mature men, using as his text-book one of his own master-pieces—"Jesus, the Master Teacher." Among the themes assigned was this: "What advertising methods did Jesus use that would be worthy of present-day application to the Church?" We drew that one.

As we remember it, after these years, we climbed the hill and sat down to think that question through. Below us lay the silvery lake—a modern Galilee. A few boats here and there, a fisherman or two in the far distance. We tried to recall every incident of His wonderful life.

The hours passed and we had run through the sieve of our mind so far as we could the whole story. Just one nugget of gold remained. It was the first verse of the tenth chapter of Luke: "After these things the Lord appointed other seventy also and sent them two and two before his face into every city and place whither he himself would come."

Having decided that this was the Master's method of advertising our next step was to see just what instructions He gave them, and we read not that He told them to bring men back to Him but merely that they were to live and love and serve, to tell the story of the coming Kingdom in such a way that men would be keenly interested in both Kingdom and King. The whole plan being, apparently, to have an interested, expectant and grateful audience waiting.

Having made this decision we sat down and wrote to the manager of the largest advertising company within our purview asking this simple question: "If you had a brand new article to sell to the American people, something that had never been put out before, and that had to be sold to a number of small towns and communities all over the country, what would you do?"

To my amazement I received an answer within three days. It read somewhat as follows: "Enclosed find literature on campaign exactly such as you describe. We have just received a commission to sell a new washing compound east of the Mississippi River. Our method under the circumstances is to send two good men into every community, telling the housewives of that community the good news that at last a simple, effective and non-injurious washing compound has arrived, that within a few days this will be on sale at the stores and that nothing she can do will more contribute to her happiness than to purchase

at least one package of this goods. If she doubts it the advance agents will give her here and now a demonstration by washing any piece of delicate fabric right before her eyes. And," he added, "the sales are going over big!" In other words, he sent them two and two before his face into every city and place whither his goods would come.

Years have passed since then and we have watched the trend of church advertising from sign-boards and bill-boards to hangers on the front of trolley cars. We have heard such men as Clinton Wunder of the Rochester Baptist Temple, himself an authority on church advertising, and many others tell just how they did it. Everything that they have said and done confirms our original conviction, namely that the best type of church advertising is enthusiastic members who go out and tell the good news of what is going on at their church.

There are several forms of advertising that are being tried all over the country. There is great variety, but boiled down it resolves itself into some form of printed matter. We depend on invitation cards, more or less flamboyant posters, programs and the newspapers. All of these have some value, but all of them combined have not one-tenth the value of a group of enthusiastic boosters for the church and the preacher, the Sunday school and the men's class.

We hold a brief for but one constant method of advertising. We have tried it in building up Sunday schools from a nominal "couple of hundred" to five or six hundred *present*. We have tried it in building men's classes from a desultory dozen to a splendid group of between one and two hundred. We have tried it in building the membership of the church and the dimensions of a congregation from a negligible nothing to a packed house, using cards, church yard signs, store cards and the newspaper, but when we polled the audience the answer was always the same: the majority came because some enthusiastic friend had told them about what was to come.

Now let us look at the psychological value of this form of religious advertising. Let us contrast it with the other methods. First, let us see just what Jesus' purpose was in sending out His seventy advertisers.

According to The Word their message was to be—"The Kingdom of God is Come Nigh Unto You." That they were to bring gifts of peace and healing was incidental. The purpose in their preaching was preparation for His coming. I can imagine nothing more repulsive to His fine sensibility than the statement—"We have a wonderful tenor!" . . . "You should hear our new fifty thousand dollar organ!" The fact that they are still crying in the wilderness for a worthwhile method of church advertising proves the utter futility of the methods that we have been using.

There were three temptations offered to the



# A Sure Way to Fill Your Pews

REV. KYLE MODEL

Price now within the reach of all

 **\$59.00**

*Just Think of It!*

## The World's Famous Church Bulletin Board

reduced from \$76.00 to \$59.00

The REV. KYLE Model is a day and night Bulletin, name of Church, Pastor and Announcement can be read by night as well as day.

### The Greatest Interchangeable Steel Bulletin Ever Conceived or Constructed

Dimensions over all 72x44 inches, depth 6 inches. WIRED INSIDE READY FOR USE. Finished natural oak, treated with three coats outside spar varnish; sign section pressed steel, letter equipment 330—3 inch; 450—2 inch.

### Price Includes Lettering Name of Church and Pastor on Glass Panel Above the Door

You can arrange to buy this board on time payments, as follows:

Model Rev. Kyle. \$19.00 cash, \$10.00 per month for four months, delivery charges extra.

Note—No interest charge.

Write us for full information about this and other Bulletin Boards.

## THE PILGRIM PRESS

19 So. La Salle Street

Chicago, Ill.

14 Beacon Street

Boston, Mass.



## Flexibility

You can vary your building instantly to suit the size of your audience. You can have one room or a dozen.

The use of ACME Rolling Partitions will give your church plant the needed flexibility which rigid walls lack.

Thousands of churches in all parts of America are using them.

The delivered cost is low by reason of favorable steamer and rail rates.

Write for suggestions and literature.

## Acme Partition Company

3535 Peralta Street

Oakland, California



## SPEAKERS — SPECIAL SERMON SUBJECTS

prepared. Lectures, articles and papers promptly elaborated. All service confidential—of quality standard—follows requirements. Rates reasonable.

Authors Research Bureau, Rm. 496, 500 Fifth Ave., New York

## Clippings

Filed in a Few Seconds  
Found Almost Instantly

Modernize your Library by our Efficient File.  
Covers all subjects. Made for minister's desk.

Free Folder.

CHAS. E. EBERSOL

Lansing, Mich.

# BLESSING'S

## Big Half Off Sale

of

## Religious Books

Maclarens Expositions, Complete-----	\$17.50
Englishman's Bible, <i>Newberry</i> \$5.00, <i>Ed.</i> 2.50	
100 Choice Sermons for Children, <i>Hallock</i> 1.50	
That God's House May Be Filled, <i>Stidger</i> 0.75	
With Mercy and With Judgement, <i>Whyte</i> 0.85	
Prayer Life, <i>Murray</i> -----	0.60
J. F. & B. Commentary Complete 1 Vol. 2.75	

10,000 Volumes in this Great Sale

Free Catalogue Now Ready

W. P. BLESSING COMPANY

208 S. Wabash Ave. Dept. "X" Chicago, Ill.

## Do You Know?

In what book of the Bible the Sermon on the Mount appears?

Who commanded the Sun and Moon to stand still?

Who was the first King of Israel?

### FREE—Send for this 5-minute Bible Test

Find out if your Bible knowledge is what it ought to be. A complete grasp of the Testaments comes only from directed study. The 34,000 students who have taken Moody Bible Institute Home Study Courses are happier, better men and women because of them. Ten courses—non-sectarian—one suited to the needs of the youngest beginner to the most advanced Christian. You'll be surprised to see how much Biblical knowledge helps you in simple, everyday affairs. Send for our free 5-minute Bible Test. See if you think your knowledge measures up. Mail Coupon today.



MOODY BIBLE INSTITUTE  
CORRESPONDENCE SCHOOL

Dept 3787 153 Institute Place, Chicago, Ill.

Moody Bible Institute  
Dept. 3787, 153 Institute Place, Chicago, Ill.

Please send me, Free, your 5-Minute Bible Test. No obligation.

Name .....

Street and No. ....

City .....

State .....

Master at His testing in the wilderness. They were—

The Temptation to the Sensual, in the gratification of His appetites.

The Temptation to the Spectacular, and The Temptation to Compromise.

Each of these He unqualifiedly repudiated.

Those three temptations still persist as methods of attraction in church advertising. We still put music, the special orchestras, the fine choirs, and still attempt the bizarre, the garish, the gaudy—receiving as our reward the kind who go to hear and to see just such. And then so often we descend to a form of compromise, worshipping some devil of device in secret that we may possess audiences openly.

There is but one method that Jesus commended or recommended. In each set of preparatory instructions which He gave to the church the formula given is—Prayer, Preparation, Propaganda. In the tenth of Luke, before He said to them: "Go your ways; behold I send you forth," He said: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Again, as He left them to their great world task, He did not say: "Go to it, boys!" Nay—what He did say was "Tarry ye in Jerusalem until ye be endued with power from on high," and "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

If we are to fill our churches and Sunday schools and I mean *fill* them, if we are to have a real, upbuilding of the Kingdom of God in America we have got to go back to Jesus' method of advertising, which was through the development of a prepared and praying clientele whose enthusiasm and testimony for the Gospel of the Kingdom would be so real that the Holy Spirit will send them forth into the world with so wholesome and moving an influence that those who see them will eagerly seek the source of their peace and power.

Yes, continue to put the announcement in the Saturday paper. By all means print attractive and informative programs. Do not forget that an occasional invitation card has real value—but bigger, better and more worthwhile in advertising is the Master's own method of sending choice consecrated men into the world to tell the Kingdom story as preparation for His coming.

When today we call a man a good man we mean that we can answer satisfactorily two questions which the world has a right to put to us. The world has a right to ask concerning any good man, first, "what is he good for?" and second, "whom is he good to?"—*British Weekly*.

Teaching is an art—an art so great and so difficult to master that a man or woman can spend a long life at it without realizing much more than his limitations and mistakes, and his distance from the idea.—*William Lyon Phelps*.



## FOR CLERGYMEN ONLY

### The Clergymens Co-Operative Beneficial Association Lancaster, Penna.

*"Largest Clergymens Protective Association of its Kind in the World"*

#### THREE CLASSES OF PROTECTION

##### ORIGINAL OR CLASS "A" CERTIFICATE

Sickness, Accident and Old Age Protection

Cost: \$12.00 per Year

##### Benefits:

\$10 per week for Confining Sickness after first week  
\$10 per week for Accident Disability  
\$100 for Natural Death  
\$2,000 for Accidental Death; or for Accidental Loss of Members

**Annuity:** Income of Invested Funds per year for life, upon reaching age 65, to those who joined prior to 51st birthday, maximum \$150.

##### CLASS "D" CERTIFICATE

Accident Protection

Cost: \$6.00 per Year

##### Benefits:

\$20 per week for Total Accident Disability  
\$10 per week for Partial Disability  
\$1,000 for Accidental Death

##### CLASS "C" CERTIFICATE

Sickness and Accident Protection

Cost: \$12.00 per Year

##### Benefits:

\$15 per week for Sickness or Accident  
\$15 per week for 3 weeks of Convalescence  
\$15 per week for period of Quarantine  
\$250 for Accidental Death.

#### FACTS

The Clergymens Co-Operative Beneficial Association was organized in 1907; and operates under Fraternal Insurance Laws of the State.

Present Membership is over 9,000.

Benefits of far over ONE-HALF MILLION DOLLARS have been paid to members.

A Surplus of over \$200,000 has accumulated for the protection of and assurance to members.

Endorsed by Ministers everywhere.

Capitalize your spare hours by soliciting members for the C. C. B. A. Capitalize your opportunities when meeting fellow clergymen. You will be rendering them a real service (and you will be liberally rewarded) through securing their applications for membership. **WRITE ABOUT IT. DO IT NOW.**

*Above all ~  
their organ had to be  
~ "churchly"*

**S**EEKING a builder of a true, churchly organ, the committee from the \$500,-000 Buena Presbyterian Church left Chicago and were not content till they heard the Hall Organ in Trinity P. E. Church, New Haven, Conn.

Accordingly we were awarded the contract for a four manual organ to cost \$25,000. But when our representative reached Chicago, it was found that their organ could not possibly satisfy them unless certain structural difficulties were overcome. But our skill and experience were equal to the task.

Today their instrument is an inspiration for the organist. It is notable for its full,

mellow tones that fill the church with a grandeur and richness required for religious services without being deafeningly noisy.

Let us send you without any obligation, a list of other notable Hall Organs in and near Chicago. *The Hall Organ Company, West Haven, Conn.*

# HALL

## ORGANS

# Religious Review of Reviews

## NEWS

### A Chinese Lydia

The Rev. William E. Schubert, missionary of the Methodist Episcopal Church in Nanchang, China, writes: "At Shang tung tu, a market town outside of Fuchow, there is a venerable old lady I wish you could meet. Twenty years or so ago, she was the only Christian in the place. Then she gathered three or four others together and had church in her own house. Then by personal work she gathered others in, until now, there are about 200, each one an evangelist. This place is in many respects the liveliest church in our country, and mostly through the efforts of this Chinese Lydia."—*California Christian Advocate*.

### Wants to Die As U. S. Citizen

Slowly wasting away from the effects of a gassing received during service in France with the 148th infantry, Michael Manos, of Cincinnati, Ohio, age thirty-one, a Greek, pleaded in federal court that he be made an American citizen so that he can die under the American flag. His application was granted without waiting to hear other testimony. Manos is a first cousin of Venezelos, Greek statesman. Manos has received four separate citations for bravery from four different governments. He enlisted at Sandusky, Ohio, July, 1917, and fought throughout the war.—*Evangelical Messenger*.

Miss Mary Reed, widely known in the field of The Woman's Foreign Missionary Society, is still at her task in the leper colony in the Himalayas. Thirty-five years ago, and that is a long time, she contracted this dread disease while doing her work in India. She accepted this as a call to work in the leper colony. The disease has been stayed, and she is happy and contented living her sacrificial life.—*Western Christian Advocate*.

### New York Draws Ministers From Many Lands

Attention has been called to the cosmopolitan character of the presbytery of New York. Of the 182 ministers in this presbytery only 12 were born in New York City, 25 come from other parts of the state, 16 from New Jersey, 13 from Pennsylvania, 32 from the west, 5 from New England, 7 from the south, 12 from Canada and Great Britain, 15 from Italy, 2 from Bohemia and one each from Porto Rico, Hungary and China. Thirty ministers were formerly United Presbyterians, 4 were Methodists, 2 Baptists, 15 Congregationalists and 8 were ministers of the Reformed church.—*Christian Century*.

### Railroads

It was disclosed recently that the railroads of the United States have just passed through the most prosperous six months' period in their history, the report made showing profits of nearly a half billion in the period which, according to the

normal seasonal variation of traffic, contributes about 42 per cent of the year's total. Gross revenues of \$3,028,560,861 were nearly \$132,000,000 more than the same period of 1925 and the net operating income of \$494,866,776 was an advance of over \$55,000,000. If the same ratio of increase is maintained throughout the year, which will depend largely on the crop movement, it is predicted profits for 1926 will aggregate about \$1,200,000,000 compared with \$1,136,000,000 for 1925.—*Evangelical Messenger*.

### New President for Howard University

Howard University is the famous college for negroes located at Washington, D. C. Its presidents have, up to the present, all been of the white race. Recently, however, Rev. Mordecai W. Johnson, of Charleston, West Virginia, who is a negro, was chosen by the Board of Trustees to this position. Educationally he is a product of great schools—Chicago, Rochester and Harvard. He was prominently identified in positions of responsibility with the International Committee of the Y.M.C.A. His outstanding achievements, however, have been in connection with his pastorate in a Baptist church in Charleston. An exchange says: "Dr. Johnson has been one of the first of his race to see the racial problem in this country in its true perspective as a part of a larger world problem." The presidency of Howard University had been offered to Bishop John A. Gregg, of the African Methodist Church, who however declined the same.—*Evangelical Messenger*.

In a suburb of Philadelphia is a Baptist church known as the "Grindstone Church." It is so called because it was built from grindstones worn out in making saws at the plant of Henry Diston & Sons, a few blocks away. When the church was to be built a few years ago, the idea of utilizing some of the thousands of waste grindstones that lay piled up on the grounds of the big saw works was suggested.

More than 2,500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the church walls, and no one who sees this handsome place of worship today could possibly suspect that it has been built from stones that originally were used in grinding saws and tools to be sold around the world.

### Christian Benevolences

Studies made by the Stewardship Council of the Federal Council of Churches of Christ in America show that during 1925 the twenty-five boards connected with the council gave \$88,845,000 to benevolences, including missions of all kinds,



# Austin Organs

Represent absolutely the highest type of tonal and constructional features. They are massive in both essentials, and they command the best prices.

An Austin replacing an organ of poor construction has often saved its owners enough to remove a burdensome annual expense.

The CHOROPHONE—a small complete two manual organ 500 pipes, we believe to be the best investment possible for churches of moderate dimensions and means. The CHOROPHONE is in constant and increasing demand.

**Austin Organ Company**  
Woodland Street, Hartford, Conn.

# Christian Song

## A NEW HYMN BOOK

by Louis F. Benson, D. D.

463 pages of hymns and tunes, responsive readings from the Psalms, and complete indexes.

THE hymns have been submitted to the four-fold test of reverence, spiritual reality, wholesomeness and lyrical beauty. Many have never been used before. Others have never been used in this country.

Splendid Welsh tunes and new English music based on folk-songs are included. A very large proportion of the tunes have been transposed to lower keys, better adapted to a body of mixed voices. Flippant tunes and dull ones have not found a place in the book.

Returnable samples sent on request

Price, \$2.00 postpaid

Introductory price, \$1.50, transportation additional

May be purchased through your denominational bookstore

**THE CENTURY CO.**  
353 FOURTH AVE.  
NEW YORK CITY

# LEAST EXPENSIVE

## in the Long Run!

A "cheap" bulletin board is worth just what you pay for it. But our No. 523 is reasonably priced and

## GUARANTEED for 20 YEARS

**Bronzed Brass Frame** is waterproofed and strongly reinforced. Never warps or needs refinishing. Can't chip, peel or corrode.

**Concealed Illumination** lights up both the sign at the top and your announcements or messages.

**Large, Legible Letters** easily set up and changed as desired. (All No. 523 boards come complete with assorted characters.)

**Enameled Steel Background** is removable, to permit setting up indoors.

Write for Illustrated Catalog

☞ If a Better Bulletin Board Than Ours ☞  
is Ever Made, Newman Will Make It ☞

**THE NEWMAN MFG. CO.**  
414 Elm Street Cincinnati, Ohio



MAIL THIS COUPON NOW!

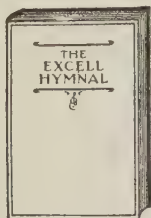
What are the positive merits of your  
METAL-FRAMED BOARDS?

Name.....

Address.....

Send Catalog.

No obligation.



## THE EXCELL HYMNAL

Is the result of two years of painstaking research by ardent and enthusiastic men in the field of Church music. But the task of preparing the hymnal has been a labor of love; hence the toil has been greatly tempered with joy.

The Excell Hymnal is a combination of the greatest standard hymns of Christendom and also of Gospel songs of a strictly devotional character.

The hymns selected are such as have been in use for the past two hundred years. The Gospel songs are those which have stood the test of actual use, while the new material has been carefully selected from a large amount of manuscript of noted writers, such as George C. Stebbins, Henry P. Morton, B. D. Ackley, William M. Runyan, Hamp Sewell and Mrs. C. H. Morris.

We have endeavored to furnish the Church at large with a hymnal that may be used in all the services of the congregation, thus avoiding the expense of buying a multiplicity of books.

We solicit the privilege of sending you a returnable sample copy.

### PRICES

Cloth-boards	Cloth-limp
50c per copy, postpaid	40c per copy, postpaid
\$40.00 per 100, not prepaid	\$30 per 100, not prepaid

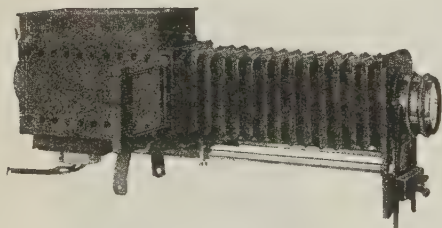
### Manila

35c per copy, postpaid  
\$25 per 100, not prepaid

### E. O. EXCELL COMPANY

410 SO. MICHIGAN AVENUE

CHICAGO



## Make Them Anticipate Sunday

The kiddies will be anxious for Sunday to come—not for the funny papers—for Sunday School—when the lessons are told with Spencer Delineascope Bible Pictures.

They'll run instead of saunter. Attendance records will soar and roll calls will lengthen.

Incidentally extra money can be raised. The Spencer Delineascopes provide new and interesting means of entertainment that attract the crowds and increase the treasury.

Write for our free booklet for using the Spencer Delineascope in your church.

### SPENCER LENS COMPANY

19 Doat Street

Buffalo, New York

and \$332,552,000 to congregational expenses; and enough miscellaneous gifts to make a total of \$451,000,000. An estimate made of similar giving by Jews is \$18,500,000, and Roman Catholics, \$168,000,000, with \$10,500,000 given by miscellaneous organizations, thus making a grand total given by the American people to religion last year of \$648,000,000. Of the Protestant bodies concerned, Methodists, North and South, are ahead of all others, their total gifts for the year being \$135,000,000. Baptists are credited with \$70,000,000; Presbyterians with \$72,500,000; the Episcopal Church with \$39,000,000; and the Congregational Churches with \$26,500,000; and the Disciples of Christ with \$20,600,000.

Sixty-two Bulgarian villages have closed their saloons as result of local option elections.—*Evangelical Messenger*.

### PROHIBITION

When U. S. Senator Burton K. Wheeler of Montana was in Boston the other day he was asked what was behind the present "drive" against the Volstead act—a drive that is based mostly on misrepresentation, but that is evidently backed by both money and organization. He said he could not answer the question as to the United States at large, but in Montana some of the big lumber men who had formerly favored prohibition were now opposed to it, and they had told him why. They had favored it because they wanted sober workmen. But it had had consequences they had not foreseen. When the men came back every Monday penniless after a week-end spree they were ready to put up with anything. But when prohibition came in and they sobered up and saved their money they felt more independent. They began to demand better sleeping quarters and better food; and prohibition had been followed by a series of strikes for improved living conditions in the lumber camps.

Sobriety breeds a class of workmen who will not be content with conditions and standards of living that may be forced upon men whose morale has been broken down by alcohol and the waste of hard-earned wages in drink. But which is better for the community, workers who may be tyrannized over by reason of their economic helplessness or workers with a sense of independence, a decent standard of living and a purchasing power well exercised that makes them an economic asset for the whole community?

A drunken worker is a loss to the community, no matter what may be his intermittent value to an employer whose outlook does not rise above a blind and narrow self-interest.—*Congregationalist*.

*Die Christliche Welt* is publishing a series of articles on America by Heinrich Frick, of Giessen. Herr Frick rejoices in the fact that "the fight against alcohol has passed beyond the stage of a movement of social protest, and has entered decisively on a long period of educational work. It is and must ever remain an honourable distinction for the United States that they have



## A SERVICE FOR CHRISTMAS

Joyful  
Voices

This service presents the Christmas Story in a most attractive manner. Six tableaux are provided for in the Pageant, but are not necessary if a service of song and recitation only is desired, though they add greatly to the attractive features and are easily prepared. The music is most charming though not difficult.

6.00 a hundred  
0 cents a dozen

\$3.25 for fifty  
Single copy, 7 cents

We have a complete stock of the latest holiday supplies for the church and Sunday School.

Greeting Cards	Services	Dialogues
Candy Boxes	Calendars	Novelties
Holiday Booklets	Testaments	Bibles

Send for Our Christmas Circular and Holiday Bulletin

**The Judson Press**

1701-1703 Chestnut Street, Philadelphia

6 Ashburton Place, Boston	1107 McGee St., Kansas City
25 N. Wabash Ave., Chicago	439 Burke Building, Seattle
13 W. Third St., Los Angeles	223 Church Street, Toronto

Order From Our Nearest House

# Comfortable Church Pews Forbes - Bilt Quality

Beautiful in Design

Reasonable in Price — Durable

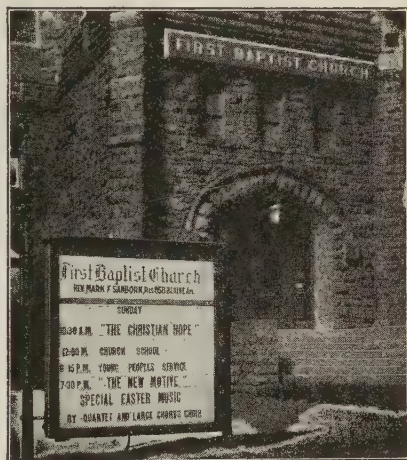
Write for Catalogue  
or for factory representative  
to call with designs  
and suggestions for what  
is best for your church's  
requirements. No ob-  
ligation.

**Forbes**  
Manufacturing  
Co., Incorporated  
Owensboro, Ky.

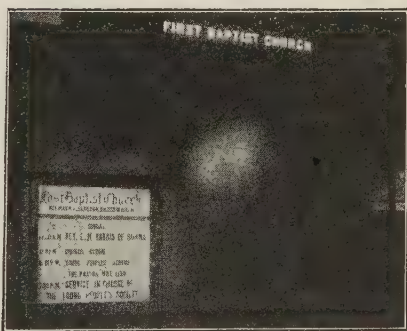
If it's furniture for the  
Church, we make it.

## It is Better to Purchase an "Ashtabula Bulletin" Than to Wish You Had

Views of Style E-7072



(Day View)



(Night View)

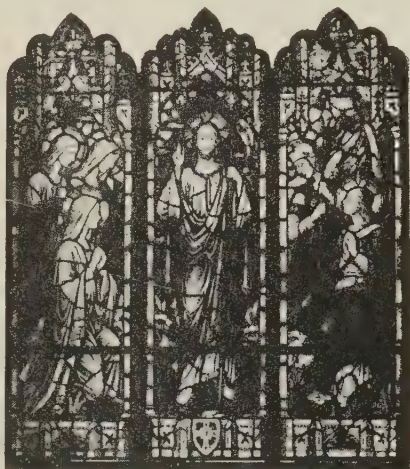
This photo was taken at night (Detroit, Michigan) with no other illumination than the inside light of an Ashtabula Bulletin, eliminating any doubt as to the legibility of our product.

Write for Catalog E-10 giving name of church and mention the Expositor.

**The Ashtabula Sign Company**

Ashtabula, Ohio

*The Home of Good Bulletins*



Antique Stained Glass Window  
By Payne Studios

Our artists closely follow the traditional treatment of line and adhere to the pattern and grouping of figures of the antique windows of the Middle Century. They also create life-like, drapery-figure windows in Opalescent glass.

The Payne Studios excel in the execution of Mural Paintings—originals for your particular requirements or reproductions.

Information about the glass or the paintings will be sent upon request. The Payne Studios are also pleased to confer directly with any individual contemplating the donating of a memorial window.

THE : GEORGE : HARDY : PAYNE  
STUDIOS : INCORPORATED  
STUDIOS AND MAIN OFFICE AT  
PATERSON, NEW JERSEY  
SOUTHERN OFFICE  
TRAVELERS : BLDG. : RICHMOND : VA.

CHURCH : WINDOWS : MURAL : PAINTINGS

ventured on this bold step and are now prepared to accept the consequences."—*British Weekly*.

### OBEDIENCE OR REVOLUTION

The Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, makes a strong plea for obedience to the law of the land, and especially the Eighteenth Amendment, in his annual charge to the Massachusetts diocesan convention.

"There are difficulties enough in this perplexing problem of the Eighteenth Amendment," says Bishop Slattery, "without trying to throw sand into the clear eyes of such a man as the President of the United States, by attempting to prove that the law cannot be kept. It is time to warn men and women who have qualities of leadership that they are playing with fire. It is quite possible that in attempting to break down a law they say interferes with their freedom, they will ruin some younger life which is dearer to them than all the world beside. It is unthinkable that, with such a possibility in mind, any man whose leadership counts for anything at all, will care whether or not he has his glass. It is not necessary to tell him that he is on the side of the revolutionists in breaking down the respect for law and order. It is only necessary to tell him to beware into what grim places he may lead his own children.

"And there is the nation to be thought of. These men who say that the way to change the law is to break it, point out that the Boston tea party broke the law. That act, however, committed those who did it to revolution. They repudiated the British government and set up a new government. The same results will come now. If enough people are taught that the law of the nation is deliberately to be broken, there will be not merely a change of laws here and there; there will be revolution. Should the lesson be fully learned—which God forbid—the revolution would not be the kind that those who started it would choose. When the winds start to blow, no one need be surprised if the whirlwind comes. And our government, which these reckless law-breakers really value, would be quite beyond their help."

—*The Living Church*.

### A Senator's Opinion

The man in the automobile may be opposed to the eighteenth amendment, but he will instantly discharge a drunken chauffeur. The train may be crowded with delegates to an anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all dry. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry.—*Senator Borah*.

Attorney General John G. Sargent in a speech before the New York Bar Association said: Whether the proprietors and managers of our



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Philip Snowden, socialist confrere of Ramsey MacDonald, is quoted as saying: "Workingmen spend as much on drink in a week as they subscribe in a year for trade-unionism and political purposes. They complain about the tyranny of the capitalistic press, and they spend as much on drink in a day as would capitalize three great daily newspapers."

Henry Ford calls attention in the *Dearborn Independent* to an auxiliary of the prohibition movement that really wise prohibitionists have often observed and utilized. He says: "Only the exaggerations and excesses of the 'wets' can put across a 'dry' campaign. If this had been a sober country, we should never have had prohibition. If the liquor business had been fortunate enough to have had brainy leadership, the question would probably have been settled in a different manner. But the liquor business did not have brains in its leadership and has none now, which, together with an increase in 'wet' gullibility, makes the finest kind of support for the 'dry' program."

I have looked upon prohibition as a great experiment in social welfare. I rejoice not in what it denies, but in what it contributes to human happiness. The plea of "personal liberty" has seemed to me to carry little weight compared to the great good that might be accomplished.

Someone once said he would rather be free than sober. To which another made answer: "No one is free who is not sober." . . .

Nullification would be anarchy; repeal legiti-



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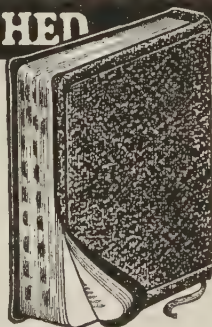
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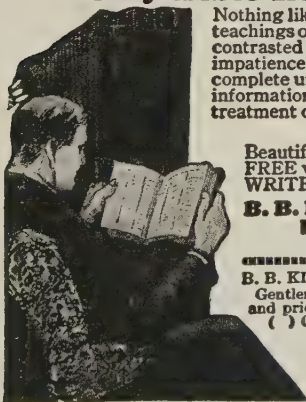
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mate; enforcement desirable (so it seems to me).—  
*Rev. J. M. Groton, New Bedford, Mass., Quoted in The Churchman.*

### GENERAL

We wonder whether satire has not done more for the reform of the world than denunciation. Men love to be denounced. There is a proud dignity in the arch-villain. But few of us can endure being made fools of. It would be easier to sin if our Lord had threatened us with hell fire, and given us something of the glory of Milton's Satan, instead of picturing us as pitiful boys who run away from home.—*The Churchman.*

### The Seven Deadly Values

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1. Speed—steam, electricity and gasoline are whipping us up into a condition in which we think only of getting somewhere else in the shortest time, though, as Ruskin said, we will be as big fools when we get there as when we started.
2. Radio—the ideal of distant communication, though the distant place or person may be of no importance to us whatever.
3. Love—this honorable passion is being kindled and fed as merely an erotic feeling.
4. Health—breakfast foods, vitamins, and dental difficulties have become our bugaboos.
5. Complexes—psychology and psychoanalysis form our latest obsession, no home is now complete without its complex.
6. Entertainment—we must be entertained whether we are tired business men or weary, satiated women, children in school or students in college.
7. Money—the sign of the time is the dollar sign, fear of poverty is the great American hell.

### A Creed in the Words of the Gospel of St. John

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We believe that God is Light, and if we walk in the light, as He is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and that God hath given us eternal life, and this life is in His Son.

We believe that we are children of God, and that He hath given us of His spirit.

We believe that if we confess our sins, He is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof, but that he that doeth the will of God abideth forever. Amen.

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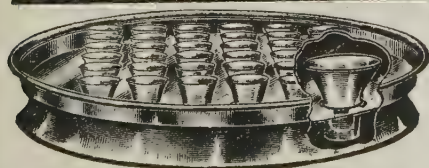
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Would that all might unite in such a creed as this  
as we toil together for the realization of the King-  
dom.—H. E. Luccock.

In an address before representatives of civic  
organizations and chambers of commerce of the  
Calumet region of Illinois and Indiana, Secretary  
of Labor, James I. Davis, claimed that old-  
fashioned religion with its real belief in God is  
stronger today than ever in history. Answering  
the claim that the world is beginning to lose the  
fruits of Christian experience and teaching, and  
that the people are losing their ancient faith in  
God and immortality, are ceasing to venerate the  
Bible, and are more interested in science than  
religion, he said: "It is my opinion that, while  
there may be some justice in this complaint, the  
complaint itself is somewhat exaggerated. I  
believe that statistics will show there has never  
been a time when church membership was larger  
in proportion to population than it is today.  
Surely there has never been a time when it was  
easier to raise church funds. People talk about the  
godlessness of our time in comparison with the  
age of the Puritans, but the hearts of these would  
be cheered if they would only make a study of the  
court records of that period. It is probable that  
there never was an age when more people believed  
in religion that believe in it today. There are  
unbelievers, it is true, but there have always been  
unbelievers, even in the so-called ages of faith."  
*Evangelical Messenger.*

Could we but get the right angle, regarding all  
work as co-operation with God in the guidance  
and control of what are really divine forces in the  
development of the world, there is no work or  
calling that would not then be holy, and the place  
whereon the worker was standing holy ground.  
In the degree in which man subdues the earth  
and secures dominion over the creatures, grows  
his measure of responsibility to the inanimate and  
animate alike. There is a conduct towards the  
earth itself, not merely in relation to the fellow-  
man of today in our own and other lands, but to  
posterity, that is only less important than con-  
duct towards the lower animate creation. Do-  
minion here does not mean irresponsible owner-  
ship to do therewith as one likes, in all reckles-  
sness and wastefulness. The Lord God "took the  
man, and put him into the garden of Eden, to  
dress it and to keep it," not to tear it up so as to  
leave great mounds of ugly waste, like the slag-  
heaps that disfigure so many landscapes. Some  
day a public conscience will be developed upon  
these matters.—J. Y. Simpson in *Landmarks in  
the Struggle Between Science and Religion.*

All modernists, fundamentalists, middle-of-the-  
roaders and nondescripts are invited to note a  
fine and clear discrimination suggested by the  
"Presbyterian Advance," namely: "The assertions  
of Scripture are not always understood in the  
same way by all people. There are differing inter-  
pretations. Furthermore, many statements made  
in the Bible are not subject to the confirmation of



STRONG FALL NUMBER

In the October issue of *The Biblical Review* (quarterly), Bishop H. M. DuBose, of the Methodist Episcopal Church, South, who has just returned from Palestine, has an article upon **Amurru and the Genesis Stories**, in which the present situation in Biblical criticism, respecting Genesis, is clearly presented. Other notable articles are:

**Spirit in St. Paul's Experience and Writing**—Rev. R. Birch Hoyle of England. **The Introduction and Conclusion of the Sermon**—Dr. G. Campbell Morgan. **The Religion of Rome at the Beginning of the Christian Era**—Professor E. G. Sihler of New York University. **Seventh Centenary of Francis of Assisi**—Dr. J. B. Remensnyder.

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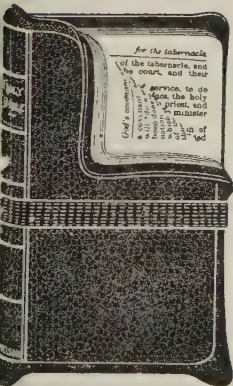
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About seventy-five years ago Robert Owen unfolded to Ralph Waldo Emerson his elaborate scheme of analyzing the world's mistakes and the resulting evils. Owen said that the five fundamental evils of the world were "religious perplexities, money difficulties, disappointment in love, intemperance, and anxiety for offspring."

"You are very external with your evils, Mr. Owen," said Mr. Emerson. "Let me give you some real mischiefs—living for show, losing the whole in the particular, indulgence of vital powers in trivialities."

The lapse of three-quarters of a century has not in the least detracted from the acute penetration of Emerson to some of the real maladies of a sick world. If anything, the three evils which he mentioned are more characteristic and deadly than when he first put his finger upon them. They are the real mischiefs of thousands of futile and superficial lives.—*The Christian Advocate*.

It is not for the elder brother, and for the ninety and nine just persons who can think of repentance and forgiveness in an entirely disinterested manner; no, nor is it even for the students of natural law in the spiritual world, who know that things are what they are, and that the consequences of them will be what they will be, to bring their measuring lines in their hand, and prescribe beforehand to love—the only infinite we know—what it shall, or shall not, do in the way of restoring the soul.—*James Denney*.

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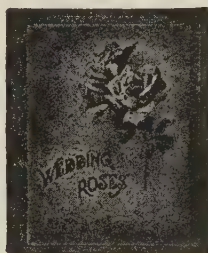
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—George Clarke Peck.

### SHREWD COMMENT

The world is getting better. The people sent to jail are a much higher class than formerly.—*Canton Repository*.

Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

In being set apart to the work of the ministry, one should be careful not to get set apart too far.—*John A. Holmes*.

If the crowns of all the kingdoms of Europe were laid at my feet in exchange for my books and my love of reading, I would spurn them all.—*Fenelon*.

The day Luther threw the ink pot at the devil he missed him, but he was a better marksman with the pen.

Church attendance bears the same relation to goodness that a square meal bears to a day's work.—*John A. Holmes*.

The fact of being ignorant is its condemnation. It is a terrible blunder to have God in your midst and not recognize him.—*H. Scott-Holland*.

A good substitute for the juvenile court would be the compulsory training of parents.—*Churchman*.

Don't get up from the feast of life without paying for your share of it.—*Dean Inge*.

"Christianity is embarrassed in being obliged to apologize for Christendom." That is the price of profession without performance.

"All my life's whys and wherefores, whats and whens, are in God's hands." This is the African version of "My times are in thy hand."—*Selected*.

A word once spoken the fleetest horse cannot overtake it in its flight.—*Chinese Proverb*.

That was an acute saying of Horace Mann: "The problem is not the founding of the school, but the finding of the schoolmaster."

The man who objects to the narrow way may have to put up with a narrow cell.—*Religious Telescope*.

There is no use saying that Jesus was not understood, He was understood only too well.—*The Churchman*.

Man wants but little here below, but he usually gets along on less.—*Little Rock Gazette*.

## THE PARABLE OF LONG DISTANCES

### Safed the Sage

There was a Bouquet of Little Girls who gathered in Our Yard and played among the Hollihocks. And when I saw them there, I could not quite be sure which were the Hollihocks and which were the little Girls. But after a time I knew. For the Hollihocks remained where they were, with their pretty frocks still nicely arrayed, and the Little Girls sate them down on the Grass underneath my window, and spake of the Summer and where they had been. And some of them had gone unto the Mountains and some of them unto the Lakes and some of them into the Forests and some to the Farms. And some had gone by Train and some by Boat and some by Automobile. And they told each other How Far Away they had been.

And after the others had told How Far Away they had been, the daughter of the daughter of Keturah spake, saying:

Where we go for the Summer, you have to Sleep in the Train; and no one can go any farther than that.

And the others were silent. For this appeared unto them the *Ultima Thule*.

Now I think this may have been just so far as that group of Little Girls was concerned, for I suppose that the daughter of the daughter of Keturah was as widely traveled as any of them, and she told the truth when she said that to make a journey to where she had spent the summers required that she should sleep in the Train. And furthermore, she was right in supposing that there were no more nights in which the Train could have traveled in that direction without bumping into a large body of Salt Water. So she was not talking very recklessly. But there are longer journeys that may be made upon this planet than from where the daughter of the daughter of Keturah resideth to the place where she spendeth some of her summers.

So it was not wholly without reason that the daughter of the daughter of Keturah backed the others off the map as she told about the place where she went for the summer, with the cottages by the Lake, and the Fish and Canoes, and a place where one may bathe every day, and of the Woods and the Birds and Squirrels and Swings and Things. And as for the daughter of the daughter of Keturah, ah, it is no great disadvantage that as yet she knoweth no distance beyond. But there are grown men and women who suppose that if they go far enough toward any goal to sleep by the way, it is far enough. And there is no stopping place for the Pilgrim of the Spiritual Realm. Even as the Pillars of Hercules that once bore their warning in the Latin tongue, *Ne Plus Ultra*, meaning just what the daughter of the daughter of Keturah said, did not stop Columbus, so the Adventurers of the Realm of Truth must go ever onward, not stop where they wake up after their sleep.

I think that after the short sleep that doth separate this world from Heaven, we shall meet



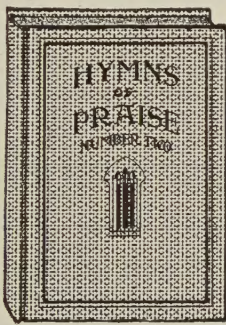
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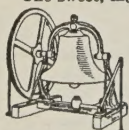
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—Bulletin M. E. Church, McAllen, Texas.

*We Are All Creatures of Habit and Custom:* Repetition of acts wears grooves in character, and results in fixed traits. Back of every act is an inclination. Sad to say, human nature is heir to inclinations that are unwholesome; and acts that blight the soul more frequently result than lofty conduct. The Gospel of Jesus and the power of the Holy Spirit made available through the Gospel are an antidote to unwholesome inclinations. By the help of God we can so train ourselves in right conduct as to form habits which ennoble character. The habits of Bible study, prayer and church attendance need to be fixed in the life. Out of them will grow the inspiration to form other good habits that are so necessary to strength and success.

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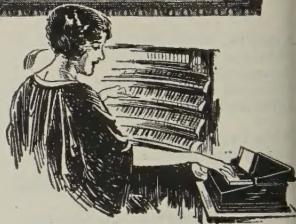
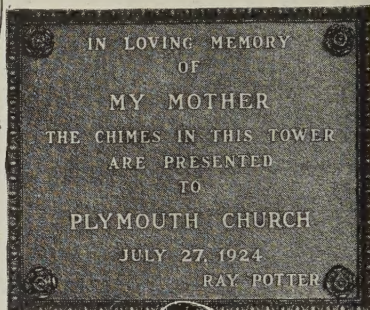
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